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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

IV.

The utterances of deep anguish found in those eloquent and touching strains which come down to us as the "Lamentations of Jeremiah," bring vividly before us the awful change which had passed over the beautiful land occupied by the two nations, Israel and Judah. The people had been carried captive into distant and strange countries; the towns and villages were so devastated that lions and other beasts of prey multiplied in the land; the fortifications and walls of the capitals, Samaria and Jerusalem, were thrown down, heaps of ruins marked the spots where the royal palaces and the buildings of the princes and elders had seen many a day of rejoicing and revelry, and the sacred edifice, which had survived the faith and piety it was intended to foster, was consigned to the flames. The prophet, looking beyond the devastation of his own nation, extended his sympathies to Israel, and forgetting in its present sad condition the bitterness and hostility which had, from the beginning, existed between the two nations, saw only their common ruin, and his pathetic lamentations embraced them both—"The Lord hath swallowed up all the habitations of Jacob, and hath not pitied; He hath thrown down in his wrath the strongholds of the daughters of Judah; He hath brought down to the ground; He hath polluted the kingdom and the princes thereof; He hath cut off, in fierce anger, all the horn of Israel. . . . The Lord was an enemy; He hath swallowed up Israel, He hath swallowed up all her palaces; He hath destroyed his strongholds, and hath increased in the daughter of Judah mourning and lamentation; He hath cast off his altar, He hath abhorred his sanctuary, He hath given up into the hand of the enemy the walls of her palaces; He hath made the rampart and the wall to lament; her gates are sunk into the ground; He hath destroyed and broken her bars; her kings and her princes are among the Gentiles. Mine eyes do fill with tears, my bowels are troubled, my liver is

poured upon the earth for the destruction of the daughter of my people" (Lam. ii.). What a land! what a mourning!

But how could such a condition of things be brought about, while the promises made to the fathers remained on record? Had not God promised to give the land to Abraham and to his seed "for ever"—"for an everlasting possession" (Gen. xiii. 15; xvii. 8)? Yes; and these promises were renewed to Isaac (xxvi. 3), and to Jacob (xlviii. 4). How are we to reconcile the facts with the promises? There can be no more doubt that the promises were made than that the land was desolated and the people deported into distant countries, various idolatrous people being sent into Israel, which is now trodden down by the foot of strangers, who wander through it as the children of the promise wander through strange lands. "Is God a man that he should lie, or the son of man that he should repent?" No, "Let God be true, and every man a liar." In Him "there is no variableness, neither shadow of turning." He will "perform the truth to Jacob and the mercy to Abraham, which He has sworn to our fathers from the days of old" (Micah vii. 20). As truly as the threatening of punishment, in the desolation of their land and the scattering of themselves throughout the earth has been fulfilled—as it is written on the pages of history, and as we have it before our eyes from day to day—so also will the promises of pardon and restoration, and future and everlasting blessedness follow. "Fear not, thou, O my servant, Jacob, and be not dismayed, O Israel, for behold I will save thee from afar off, and thy seed, from the land of captivity; I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not utterly cut thee off" (Jer. xli. 27, 28). "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. . . . Behold, the days come, saith the Lord, . . . and I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them in their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God" (Amos ix.) It is herein that the word and faithfulness of God will be vindicated. "It shall come to pass in that day, the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. . . . and there shall be a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day when he came up out of the land of Egypt" (Isaiah xi. 11-16). See also Isaiah xxvii. 12; Jer. iii. 18-23; Ezek. xxxvii. 21-25; Amos ix. 14, 15; Obad. 15-20; &c.

I have quoted and referred to these passages, in order to show that the restoration of Judah and Israel to the land that was promised them for "an everlasting posses-

sion" does not rest upon any casual expression or ambiguous promise, but upon many expressions and promises that are clear, explicit, and incontestable; and I take it that no one who has read history, which so demonstrably shows the fulfilment of the threatenings of punishment and dispersion of Israel and Judah, can doubt the ultimate and literal fulfilment of the promises of their restoration to the land of promise, and their establishment and glory there. The remnant of Judah we know. They are amongst us, as they are amongst all the nations of which we have knowledge. They are with us, although they are not of us; and we can count, or have had counted for us, four or five millions of them, who, surviving the persecutions and sufferings of many ages, still cling to Moses, and say, "If I forget thee, O Jerusalem, let my right hand forget her cunning! Let my tongue cleave to the roof of my mouth, if I do not remember thee; and if I prefer not Jerusalem above my chief joy" (Ps. cxxxvii, 5, 6). Everywhere, their identity may be recognised. They retain their traditions, their ceremonies, their traits of nationality, of exclusiveness, and of type. They are to be found in every part of the world—in Europe, from Norway to Gibraltar; in Africa, from Algiers to the Cape of Good Hope; in Asia, from Cochin to the Caucasus, from Jaffa to Peking; in America, from Monte Video to Quebec. In Australia, they live, as here, separate from other people in their usages and worship; and they have given proofs of their power of acclimatisation under the tropics, where people of European origin have always failed to perpetuate themselves. These are of Judah—the two tribes. But where is Israel—the ten tribes? That is a question which has occupied men's minds for centuries; and there is no end of the discoveries that have been made of the hiding-place of these lost tribes. That they exist we know, for "the sure word of prophecy" has said that though they are sifted amongst all nations not a grain shall fall to the ground. Did they return with Judah—the two tribes—when they went up from Babylon, and with them re-occupy the land? We have no evidence of such a return. No doubt while the Jews were captives in Babylon some few of the other tribes may have come down and become united with them, but the nation did not do so. After Judah had returned, Samaria, the once capital of Israel, continued in possession of the Gentile nations, who had been sent thither from the north, and who had united the worship of Jehovah with that of the false gods, and between whom and the Jews a complete alienation and antipathy existed. The Jews had no dealings with the Samaritans.

Where, then, is Israel? The most remarkable circumstance attending their captivity, perhaps, is the difficulty, if not the impossibility, of finding them. They have been searched for in every quarter of the world, and every now and then history records something touching the discovery of a portion of the long lost tribes. In Tartary, China, Japan, Turkey, Afghanistan, Burmah, Malabar, Abyssinia, North and South America, and other countries, they are said to have been found, the customs and traditions of various tribes or small communities of people leading to their identification with Israel. There is no doubt that the traditions and usages of certain bodies of people, in different parts of the earth, bear a striking resemblance or affinity to the Israelites; and it is not improbable that from the countries north of Assyria some portions of them have made their way thither, without much difficulty, as a glance at a map will show; but there is no reason to believe that the whole people, nor even the principal part of them, thus disposed of themselves. On the contrary, as we shall by-and-by see, their destination appears to have been of a different kind, and to have been in a different direction.

The ABUSE of MASONIC CHARITY.

BY BRO. CHALMERS I. PATON,

Author of "Freemasonry in Relation to Civil Authority and the Family Circle."

We have received information of a practice prevailing to some extent in Glasgow—and perhaps also in other parts of Scotland, although of this we are not certain—which cannot too soon be exposed, and the exposure of which, we trust, will be sufficient to put an end to it, for it is highly prejudicial to the interests of Freemasonry and to the honour of the Masonic Order. Our Scottish brethren are particularly bound to look to it, as it is confined to their bounds, and the very possibility of it depends upon points in their system or mode of conducting their affairs, to which we will presently advert, in which they differ, and we think unhappily differ, from their English brethren. A club is formed, the members of which make weekly payments of one shilling each to its funds, in order to raise the money requisite to be paid on the admission of any of their number into a Masonic lodge. When two or three pounds have been collected, lots are cast, and the member of the club who is fortunate on this occasion receives the money and employs it for the purpose of obtaining admission into a lodge. He is made a Freemason, and if he has any virtuous principle or feelings of honour, he goes on to make payments to the club as before, at least until his payments have equalled in amount the sum which he has received. He ought, rather, to continue his payments until every member of the club has received the requisite sum, and has been made a Mason, or has applied for admission into a lodge and has been rejected. But possibly he is a stranger from a distant part of the country, merely working for a time as a journeyman in the city where the club exists, and after having received his Masonic certificate he goes away to work somewhere else, and is no more heard of by his fellow-members of the club. We have heard, on authority which we deem worthy of credit, that many men have obtained admission into lodges through the aid of these clubs who have never afterwards made any payment to the clubs, or maintained any connection with them. It might be supposed that this would be enough to put an end to the existence of the clubs; but such is not the case—they go on as before, new members probably joining them, the chance of success forming their inducement, as in any gambling affair.

The man who has obtained admission into a lodge carries off his certificate, and proceeds to claim the enjoyments of all Masonic privileges wherever he may go. In particular, if visited with sickness or calamity of any kind, he is prompt to claim the charitable aid of his brethren, which men thus obtaining admission are more apt to claim and more likely to need than any others, as they seldom are men of high character or of industrious, sober, and provident habits. It ought to be expected that every candidate for admission into the Masonic Order should be industrious, sober, and provident; and in the case of a working man, some proof of this would be found in his being ready to pay the money requisite for his entrance into a lodge. But the case is entirely altered if a man is admitted in virtue of a few payments to a club. He who lays up his money in a savings' bank, and draws it on the occasion of his admission to a lodge, is, generally speaking, a very different man, and far more worthy of respect than he who comes forward with the money of the club in his hand, obtained by the casting of lots, and without regard to the number of shillings which he has paid. The system is attractive to a class of men who ought never to be admitted into the Masonic Order at all, and of whom, when they are admitted, their brethren have no reason to be proud.

It has long appeared to us to be a weak point in Scottish Freemasonry that no inquiry is made into the circumstances of applicants for admission. Were such inquiry made, as it is in all English lodges, there would be no such clubs as we have described, nor would persons such

as are ordinarily their members ever find admission into the Masonic Brotherhood. The admission of such persons brings discredit on the Order, and is, in fact, an injustice to all its reputable members, who find themselves called upon more frequently than they otherwise would for the relief of necessitous brethren; and often when they cannot think that these ought ever to have been numbered amongst their brethren, or that their necessities are the result of such unforeseen and unpreventable misfortune as ought to call forth their charity. There is a tendency in such circumstances to the restriction—perhaps even to the undue restriction—of that charity which Freemasonry requires all members of the Order to cultivate, and to display one towards another. But if Freemasons often find themselves called upon to give pecuniary assistance to persons who are evidently not of sober and industrious habits, they almost of necessity begin to hesitate about giving, or give less liberally than they otherwise would; and truly-deserving brethren, sufferers from calamities which could neither be foreseen nor prevented, may receive the less because of the importunities of those who ought never to have been received into the Brotherhood at all. For, certainly, no man ought to be made a Mason who is not of good reputation, as sober, industrious, decently providing for his own support and that of his family—or, if a young and unmarried man, apparently in circumstances such that he may reasonably be expected to maintain a family when he shall have one. The laws of Freemasonry require that he who shall be admitted into the Order shall be a man having all the members of his body perfect and unimpaired. It is no disgrace to a man to have lost an eye or a limb; and if this happens to be a Freemason, he is received in his lodge with as much honour as before, but it would be a complete disqualification in a candidate for admission, the ancient law which determines this—one, in fact of the landmarks—being evidently founded upon a regard for the symbolisation of that perfection at which it is the object of Freemasonry to aim. It is even more important, however, that the avenues of Masonic lodges should be closed against those who are morally imperfect, the slothful, and the dissolute. Moreover, the understanding on which men join the Brotherhood, and become subject to the obligation of contributing to the relief of distressed brethren, is that all who are admitted are men in reputable circumstances—not men at present in need, or likely to be soon in need of charitable assistance. The ancient landmark just referred to requires that the man who is to be made a Mason should be sound in body and mind, hale and healthy, and able to do a good day's work. But it is notorious that many who have been admitted in Scotland were not so at the date of their admission; but were both physically and morally disqualified, their habits of life making the moral disqualification too evident. We know that men sometimes apply for admission into lodges in Scotland with the very purpose of taking advantage of the Masonic law of charity, and that some within a few weeks after being admitted have gone to their Masonic brethren to beg. Is it wonderful that in such circumstances the fountains of charity are at least partially dried up, or that its streams flow less freely than they otherwise might and ought?

There is a great contrast between Scottish and English Freemasonry in the points to which we have referred. The practice of, we believe, all the lodges in Scotland is, as we have described it, to make no inquiry into the circumstances of candidates for admission, and no declaration on this subject is required of the candidate, or of those who propose or introduce him. In England, on the contrary, we believe there is no lodge in which such inquiry is not made. The candidate for admission is asked if he is in reputable circumstances, and makes a declaration, amounting in solemnity to an oath, that he is. The brethren who propose and introduce him make a similar declaration on his behalf. It is not enough that he merely pays the fees. In Scotland, this seems to be all that

is required. No question is asked. Another difference between the Scottish and English systems on which we think judgment must be given in favour of the latter system, is this: that in England there is in every lodge—we believe it is the case in every lodge—an annual test of membership in the payment of fees, the amount not being less, in any lodge that we have heard of, than eight shillings. In Scotland, there is nothing of this kind. No annual payment is required. The initiation fees being paid, the Mason is liable to no further demands. And what are the consequences? The lodge must have money to sustain its expenses, and the money being only to be obtained from the fees at initiation of members, there is necessarily a disposition to admit all who apply, and many are admitted who ought not to be admitted. Opportunity is thus given to needy and unscrupulous persons to take advantage of Freemasonry, and, in particular, of its great law of charity, for their own behoof. A German Jew—we mention a class of cases not unfrequent—applies for and gains admission into a lodge, and forthwith he obtains the names and addresses of all the Freemasons in the district, visits them, makes himself known as a brother, and asks them to purchase trinkets, etc., which they sell at a pretendedly cheap rate, but really a price far above the value of the articles. Nothing can be more discreditable to Freemasonry, and it is not to the honour of the Scottish lodges that their practice affords opportunity for it.

We hope our Scottish brethren will adopt some rule of inquiry into the character and circumstances of candidates for admission, such as will render it impossible for any man to take undue advantage of that law of charity which is a distinguishing glory of Freemasonry. Were such a rule adopted by all the Scottish lodges, there would be a speedy end of the Glasgow clubs to which we have referred, and of all such clubs, if they exist elsewhere than in Glasgow. There would be also a more general confidence amongst brethren as to applicants for assistance that their cases are really proper for relief and a greater readiness and liberality in giving, whilst the honour of the Order would be maintained by the exclusion. The clubs only serve the purpose of bringing into the Order men whom for its very honour it would be most desirable to exclude—inferior workmen, such as are well-known in Scotland as *botches*—men who cannot do a good day's work and very generally care little about doing it.

THE HIGH DEGREES.

I have read with a good deal of interest the notes bearing on the above subject that have appeared at intervals in this year's FREEMASON, and as it appears to me that the Craft in England is settling down more or less into a state of things that has for a long time been normal here in Ireland, I may perhaps be permitted to say a little on the subject from an Irish point of view.

The readers of THE FREEMASON will have learned from the sketch of our Irish Constitution, contributed by Bro. HUGHAN, that the Society of Freemasons here, including as such all the degrees, is governed by four bodies, namely, The Grand Lodge, the Grand Royal Arch Chapter, the Grand High Knight Templar Conclave, and the Supreme Grand Council of Rites. Those four bodies are in alliance with each other, and mutually support each other's authority. So that, for instance, if a brother should be suspended or expelled by any one of them, the mere official notification of the fact to any of the others ensures his suspension or expulsion from the body so notified, *without any further enquiry and without the right of appeal to such branch of the Order.*

The Supreme Grand Council of Rites has for a long time assumed the entire control of all the degrees beyond the H.K.T., and while a brother may, without impropriety, request to have his name sent forward to a Royal Arch Chapter or a Knight Templar Encampment to be balloted for as a member, the mere fact of his seeking admittance to a Rose Croix Chapter

is taken as sufficient to debar him from that honour. He must wait till the Prince Masons see fit to select him for the degree, and "call him up" to share their dignity; and he is supposed to be in utter ignorance on the subject till his admission has been finally decided, when he has the privilege of either declining the honour or of paying the usual fees and of being initiated.

When to this fact is added another, that the candidate, after having passed the ballot in the chapter in which he has been proposed, has to be again balloted for in the Council of Rites, it is easily seen that it is practically impossible for any one not considered eligible, *from the S.G.C. point of view*, to gain admission to Rose Croix Masonry in Ireland.

It is pretty well understood that, no matter how deserving a brother may be, no matter how desirous a private Rose Croix Chapter may be to admit him, he is sure to be excluded by the final ballot, unless he belongs to a particular "set," or that his social position, worldly means, or aristocratic connections entitle him to a place among the "higher orders" of our "Ancient and Honourable" Fraternity.

As a consequence, the "higher degrees" in Ireland are, Masonically, almost worthless. Of course to *outsiders* a "Sovereign Prince," when he makes his appearance at one of our public displays in all the gorgeous array of his rank, is a very imposing personage, and they may come to the conclusion that it is owing to his services to the Craft, and his Masonic attainments, he owes the position which he holds. But the initiated know better. When time after time we find the ranks of the "high degrees" recruited by the accession of brethren who may be, and indeed frequently are, possessed of good social qualities and personal worth, but who have never given much time or attention to Masonry, and would find it perhaps difficult to fulfil with propriety many of its duties—while others equally suitable as Masons, and far superior as *working* Masons, are kept "out in the cold"—we can come to no other conclusion than that the "aristocratic" element, so foreign in its spirit to the first principles of Masonry, has full sway over the "high degrees," and that their possession is not by any means to be accepted as a gauge of true Masonic worth.

I do not, of course, pretend to be quite conversant with what I may call the "politics" of English Masonry, but I have given the subject some little attention, and it seems to me that a crisis has come, when either submission to the "Golden-square Council of the 33°," or secession from the recognised governing body of the Templars, is inevitable.

By the compact with the S.G.C., as given in last Saturday's FREEMASON, the claim of the S.G.C. is admitted and recognised by the Grand Conclave of Templars "as the sole supreme authority in the A. and A. Rite of 33°, from and exclusive of the M.M. and R.A. degrees, up to and including 33°." Now it is a proved fact that the Red Cross, K.H., and other degrees belong to the Templar Order, and that the control assumed over them by the S.G.C. is simply and plainly an unwarranted act of usurpation. Several encampments have, I believe, retained and exercised their right of giving those degrees, and at least one, "The Baldwin," has never recognised the authority of the S.G.C. But those encampments are, I presume, under the jurisdiction of the Grand Conclave, and must now elect whether they will tamely surrender their ancient rights and privileges at the bidding of the S.G.C. 33°, or run the almost certain risk of suspension by the Grand Conclave for non-compliance with the recent compact. It may be that certain privileges may be conferred on such encampments to induce their adherence, but we have a recent case in the "Antiquity," of Bath, where such retention of privileges has not saved them from suspension—if their statement be true, and we have yet to see it contradicted—without any formal charge being brought against them, and without any opportunity being afforded them of defence or disproof.

It does seem to me that such encampments as are resolved to maintain their ancient rights,

must now do so at the risk of being cut off by the Grand Conclave, and thus forced to form a separate and independent body, not recognising its authority and not recognised by it; and whether it is desirable that such encampments should at once rally round some one body of high standing (such as the "Baldwyn"), or "take their chance" as "independent nuclei," is, of course, a matter on which I can hardly give an opinion.

Our English brethren have this advantage over us, that they can meet as individual societies. Here, we are liable, unless protected by the warrant of the "legitimate" authorities of Masonry, to have the police sent in on a Masonic meeting, a proceeding threatened, I am told, by some of the "high grades" in connection with some side degrees that did not meet their approval.

I have to apologise for the length of this communication, but the subject is an interesting one; and we in Ireland are anxious to see how matters will eventuate, as we are pretty well tired of the existing state of affairs here, and would be sorry to see a similar incubus imposed on our English brethren.

AN IRISH H.K.T.

Dublin, 12th June, 1871.

PROV. GRAND LODGE OF ESSEX.

The annual meeting of the Provincial Grand Lodge of Essex was held at the Masonic Hall, Maldon, on Thursday, June 8th, under the presidency of the R.W. Prov. Grand Master, Bro. Robert John Bagshaw, who was attended on the occasion by the Deputy Prov. Grand Master (Bro. Andrew Meggy), the W.M. of the Richmond Lodge, the Past Grand Chaplain (Bro. the Rev. Charles J. Martyn), and other Grand Officers. Every lodge in the province (with one exception) was represented either by its Master or by two or more of its members.

Immediately after the opening of the lodge, the Grand Secretary of the province, Bro. John Wright Carr, read the minutes of the last meeting, and presented the reports, financial statements, &c.

The following appointments of Provincial Grand Officers were then made: Bros. Andrew Meggy, D.P.G. Master (re-appointed); G. P. Jay, S.W.; Joseph Bell, J.W.; Joseph Burton, Treas. (seventh time); John Wright Carr, Sec. (fourth time); Charles R. Tatham, Reg.; Rev. Eustace H. Crate, Chap.; Daniel B. Grout, S.D.; C. S. Tovell, J.D.; Robert Grout, Supt. of Works; Peter Matthews, Dir. of Cer.; Joseph Francis, Sword-bearer; Henry Barton, Org.; Thomas Aldam, Purs.; and S. Sarel, Tyler.

The brethren then quitted the lodge, and walked to All Saints' Church to attend Divine Service. Prayers were read by the Vicar (Bro. the Rev. E. Horwood), the first lesson by Bro. the Rev. C. J. Martyn, the second lesson by Bro. the Rev. E. H. Crate, and the sermon preached by Bro. the Rev. J. F. W. Bullock, Radwinter. There was no collection, but upon the return of the brethren to the lodge to resume duties, the Treasurer was authorised to hand to the vicar, who was present, the sum of ten guineas, as a contribution towards the funds of the Maldon National Schools.

After the lodge had been closed, about seventy of the brethren partook of a banquet, served in excellent style by Bro. and Mrs. Hickford, of the Blue Boar Hotel.

The following is a list of those who took part in the proceedings of the lodge:—

Bros. Robert J. Bagshaw, R.W.P.G.M.; Andrew Meggy, D.P.G.M.; Rev. F. B. Shepherd, P.S.G.W.; P.M. 276, P.G.C.; Joseph Burton, P.M. 276 and 1024, Past S.G.W., P.G. Treas.; John Wright Carr, W.M. 160, 276, 1343, P.G. Sec.; Jos. Tanner, G.S.D.; George Cooper, G. Supt. of Works; John Glass, G. Sword-bearer; Thomas S. Sarel, Tyler; Wm. Humphreys, P.M. 276 and 1024, P.P.G.J.W.; F. G. Green, P.M. 276 and 1024, P.P.G.W.; J. T. Bott, P.M. 276, P.P.G.S.W.; Thomas Aldam, P.M. 1024; Samuel H. Wymark, P.M. 650, P.P.G.S.D.; James Durrant, P.M. 650, P.P.G.J.D.; Charles Samuel Tovell, W.M. 650; W. H. L. Pattison, 276; F. A. Jones, 276; James L. Brown, 276; Geo. Bannister, 486; Albert Carr, 650; Joseph Bell, P.M. 1280; James Cantor, W.M. 1000; H. W. Moffat, 72;

Frederick Wood, P.M. 1000, P.P.G.S.W.; William Bright, 1024; D. B. Grout, P.M. 160; Robert Grout, 160; William Calthorpe, W.M. 697; J. T. Gale, P.M. 1024, P.P.G.J.W.; W. G. Small, 1024; J. Maskall, 1024; J. B. Taylor, 1024; Robert J. Francis, 1024; Alfred Day, 453; C. R. Tatham, W.M. 453; Thomas Rix, S.W. 697; John F. Kemp, 1024; Joseph Francis, P.M. 432; Thomas Eustace, J.W. 697; William Giles, P.M. 453; Thomas B. Harrington, 51; T. Carter Wigg, 1024; J. W. Jolly, 433; John Coppin, P.M. 51, P.P.G.J.W.; Samuel Ratcliff, 1024; W. F. Francis, 1024; G. G. Gardner, P.M. 453; John E. Wiseman, P.M., P.P.A.G.D.C.; James Self, P.M. 214; Edward Kemp, 1024; Rev. E. H. Crate, Chap. 51; John James Hawkins, J.W. 1024; A. C. Veley, J.W. 276; F. Whitmore, 81 and 276; James Nicholls, S.W. 276; Thomas Smee, S.D. 276; W. Hickford, 51 and 1024; C. Clarke, 1024; C. Cobb, 51; G. Motion, 453; R. W. Motion, 453; J. F. T. Wiseman, P.M., P.P.G. Sword-bearer; Rev. E. R. Horwood, P.M.; Samuel Cox, S.W. 1000; H. Rowley, P.M. 1000, P.P.G.S.D.; J. English, 1000; Samuel Chaplain, 51; G. P. Jay, W.M. 1024; Edward J. Sands, 51; Frederick A. Cole, J.W. 51; Rev. Chas. J. Martyn, P.G. Chap.; W. P. Lewis, W.M. 51; Henry Barton, 1000; and others.

A painful occurrence took place whilst the brethren were on their way to church. One of their number, Bro. W. Hickford, of the Blue Boar Hotel, Maldon, was seized with a fit, and had to be carried into the Corn Exchange. Fortunately, medical and other assistance was at hand, and the necessary restoratives having been administered, he was soon removed home, but he remains in a very weak state.

THE ROYAL ARCH CHAPTER OF IMPROVEMENT.

The first season of this new chapter of instruction was brought to a close on Thursday, the 1st inst., by a "Public Night" at Freemasons' Hall, and the programme of work was so attractive that a large number of companions attended, amongst whom were Comps. John Hervey, G.S.E.; E. H. Finney, E. H. Finney, jun., Thomas W. White, W. Mann, J. Self, A. A. Richards, F. Adlard, G. Darcy, W. Carpenter, W. W. Smith, G. Cooper, J. Boyd, J. G. Sharpe, C. Coote, S. Francis, J. W. Barrett, T. A. Tippett, W. C. Barlow, J. Slack, F. Avrillon, J. R. Nash, J. G. Manby, W. H. Green, E. J. Barron, J. Griffin, S. Carey, T. N. Edmands, G. A. Ibbetson, R. S. Warrington, T. Cubitt, J. R. Foulger, G. A. Smith, J. L. Thomas, R. Wentworth Little, and E. H. Thiellay. Visitors: Comps. H. H. Pearse (No. 214), C. Godfrey (214), G. Jeffery (214), S. S. P. Blight (112), W. Scott (22), Stanton Jones (188), H. Thorn (8), G. Kenning (14), W. Goodyear (25), G. R. Shervill (382), P. Hennell (145), G. Pymm (749), J. Smith (749), C. I. Paton, C. Stahr (169), F. Hockley (8), B. H. Swallow (19), C. G. Hill (177), G. Nicholls (214), E. Baber (1260), E. Lewis (382), R. Webb (177), J. G. Webb (177), and E. C. Cockcraft (211).

The chapter having been opened, the companions were addressed by Comp. Jas. Brett, P.Z., G.D.C., who then worked the first section, assisted in the first clause by Comp. J. Selse, M.D., in the second clause by Comp. W. West Smith, and in the third clause by Comp. W. H. Green. Comp. J. L. Thomas then delivered the historical oration, and Comp. Geo. J. Sharpe the symbolical portion, after which Comp. Brett gave the illustration of the banners and ensigns. Comp. John Boyd, P.Z., followed with the mystical portions, and Comp. Brett then illustrated and explained the R.A. jewel and the Platonic bodies. The whole of the work was performed in a superb manner, and elicited loud cheering in nearly every instance.

Comp. Warrington, P.Z., then moved, Comp. Cubitt seconded, and it was unanimously resolved, "That the best thanks of the Chapter of Improvement be given to Excellent Comp. James Brett for his great interest in its welfare, as it is entirely through his constant attendance and uniform kindness that the chapter has been enabled to attain its present high position."

The following companions were then elected members, after which the chapter was closed:—G. K. Lemann (79), D. C. Nichols (214), C. G. Hill (177), R. Webb (177), J. G. Webb (177), G. R. Shervill (382), W. Goodyear (25), H. Thorn (8), F. Hockley (8), Geo. Kenning (22), and P. Hennell (145).

THE BANQUET.

After the proceedings in chapter, the companions, to the number of fifty-nine, adjourned to the Freemasons' Tavern, where the festival was held under the presidency of the genial and popular Grand Scribe E., Comp. John Hervey.

The cloth having been cleared, the Chairman proposed the usual memories, and the toast of "The

Queen and Royal Arch Masonry." He then gave in hearty terms "The Health of the Right Hon. the Earl de Grey and Ripon, K.G., 1st Grand Principal of the Order," alluding specially to the important mission with which his lordship had been recently entrusted, and to the success which had crowned his endeavours in the sacred cause of peace. The toast was received with enthusiasm, as was also the next, namely, "The Health of Lord Zetland, as Past Grand Z."

Comp. Hervey then proposed "The Healths of the Right Hon. the Earl of Carnarvon, 2nd Grand Principal, and the Officers of the Grand Chapter, Present and Past." He said that the ability and zeal evinced by the noble earl, not only as a Mason, but as a statesman and senator, were so widely acknowledged that eulogy would be a work of supererogation on an occasion like the present. Lord de Tabley, the 3rd Grand Principal, was likewise a well-known and popular Provincial Grand Master, who had done great service to Masonry; and the other present and past Grand Officers were also excellent supporters of the Order. Fortunately (continued the V.E. Chairman), we have a representative of Grand Chapter amongst us this evening, and he is one who deserves, in every sense of the word, the distinction which has been conferred upon him. I shall have occasion to refer to him more particularly hereafter, so I will not detain you now, companions, further than to announce that, with the toast of the Grand Officers, I couple the name of our esteemed Comp. James Brett. (Great cheering.)

It is almost needless to add that the toast was drunk with the utmost cordiality, and elicited a handsome speech, in acknowledgment, from Comp. Brett.

"The Chairman's Health" was then given by Comp. Carpenter, P.Z. 177, who, amidst general manifestations of approval, spoke at some length upon the services which Comp. Hervey had rendered to the Craft during a long Masonic career. He (Comp. Carpenter) alluded to the delight with which Comp. Hervey's advent to the offices of Grand Secretary and Grand Scribe had been hailed at the time by all who knew him, and to the courtesy, ability, and attention he had since so conspicuously displayed in discharging the important duties connected with the secretarial department. On Comp. Hervey's abilities as a Mason, it would ill become him (the speaker) to dilate, because those abilities were already appreciated by many thousands in the Craft. The Grand Scribe E. was, as all were doubtless aware, the Treasurer of the R.A. Chapter of Improvement; he had helped it forward in its earlier stages, when success seemed doubtful, and he had shown ever since a great interest in its progress. He therefore called upon them to rise and drink the health of the brother and companion who presided over them so ably and so gracefully that evening.

The toast was received with loud and continued applause, which was renewed when the Chairman rose to return thanks, which he did in eloquent and pleasing terms, after which he gave the toast of the evening, "Success to the Royal Arch Chapter of Improvement," coupled with the name of its prince of Preceptors, Comp. Brett.

This toast was likewise greeted with great cheering, and in the course of his reply, Comp. Brett detailed the history of the formation of the chapter and of its progress to the present time.

The visitors' healths were responded to by Comps. Smith, Paton, and Levy—the officers' by Comps. Boyd, Thomas, and Little; and Comps. Major Finney and G. S. States very ably expressed the thanks of the members of the Chapter Committee—the latter especially alluding to the preliminary meetings having been held at his place of business, the Caledonian Hotel, Adelphi-terrace, where sixty or seventy of the founders had assembled last September.

The Janitor was then called upon for the final toast, and the companions separated.

We must not omit to state that if the magnificent working of Comp. Brett and his coadjutors deserved our first and highest meed of praise, there is yet a warm corner in our *cor cordium* for the worthy Comps. E. H. Finney, jun., and T. W. White for the admirable way in which they managed to ensure the comfort of all present, especially the guests—in fact, all the details of the evening had evidently been well considered beforehand, and the result was simply perfection.

RED CROSS OF CONSTANTINE.—A newconclave, called the "Earl of Bective," No. 58 on the roll, has just been formed at Towanda, Bradford County, Pennsylvania, with Sir Kt. H. B. McKean, G.C.K.T. of the State, as the first M.P.S., and Sir Kt. C. S. Russell as the first Viceroy. Ill. Sir Kt. Alfred Creigh, 33°, LL.D., the local chief for Pennsylvania, is now Intendant-General for the Northern Jurisdiction of the United States, and is assuredly the right man in the right place,

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Caveac Lodge, No. 176.—On Saturday, 10th instant, this justly-celebrated lodge held its installation meeting at Radley's Hotel, Blackfriars. The W.M., Bro. T. Quhampton, having taken his seat in the Solomonian chair, opened the lodge in due form, and the minutes of the preceding meeting were read and confirmed. The report of the Audit Committee was also read, which showed that the funds were in a sound position. There was no work before the lodge except the all-important ceremony of installation. The W.M. having most satisfactorily explained why he had not been able to work up that ceremony in the efficient manner he would like to have rendered it, stated that Bro. P. A. Nairne, P.M., at a short notice, had kindly consented to perform the work for him. The W.M. accordingly vacated the chair, which was then taken by Bro. P. A. Nairne, P.M., who appointed as his Wardens Bros. Dr. C. Brown, P.M., D.C., as S.W., and Pemble Brown, P.M., Treas., as J.W.. Bro. T. Quhampton then presented Bro. Robert Stannard Foreman, S.W. and W.M.-elect, to receive the benefit of installation. That brother was duly installed into the chair of K.S., and, at the proper time, appointed as his officers: Bros. H. Besley, S.W.; F. H. Godsell, J.W.; Pemble Brown, P.M., Treas. (re-invested); E. Litchfield, P.M., Hon. Sec. (this reappointment was received by a perfect ovation, the venerable brother being escorted to the pedestal by the two senior P.M.'s present, and the prolonged applause which greeted him proved how sincerely the brethren appreciated the father of their lodge); H. Jermyn, S.D.; W. D. Barnett, J.D.; W. A. Hinde, I.G.; Dr. C. Browne, P.M., D.C. (re-invested); A. E. Tower, W.S. (re-invested); and T. Riley, P.M., Tyler (re-invested). Then followed the beautiful addresses, which were well given, those to the W.M. and the Wardens by the Installing Master, and that to the members generally by the polished elocutionist, Bro. Dr. C. Browne. Never have we had the good fortune to hear the ceremony of installation better rendered. It was indeed an intellectual treat to be present on this auspicious occasion, and we cordially congratulate the lodge on its possessing two such excellent workers as Bros. Nairne and Dr. Browne, who are worthy contemporaries of the many excellent Masons who are still on the lodge roll. Neither is there any fear that the present W.M., Bro. R. S. Foreman, and the officers under him will in any way lower the high standard of reputation so justly and deservedly earned by this lodge, as being one of the best worked in our great metropolis. Superior music was introduced during the ceremony of the installation, Bro. Besley, S.W., presiding at the harmonium, which, if possible, added to its beauty, and certainly promoted and enhanced to its effectiveness. A cordial vote of thanks was given to Bros. Nairne and Dr. Browne, which compliment they duly acknowledged. Bro. Dr. C. Browne, P.M., D.C., in an eloquent speech proposed that the usual ten-guinea Past Master's jewel be presented from the lodge funds to Bro. T. Quhampton, I.P.M., as a recognition of the able manner in which he had presided over their meetings during his year of office as W.M., which was carried by acclamation. Bro. R. S. Foreman then, in the name of the lodge, presented the Past Master's jewel to Bro. T. Quhampton, I.P.M., who, in an appropriate speech, acknowledged this gift. A petition on behalf of a widow of a member (who over thirty years ago once belonged to this lodge) was signed, recommending her to the Lodge of Benevolence. The worthy Secretary, Bro. E. Litchfield, in the kindest Masonic manner, consented to support this application at the next Lodge of Benevolence. Bro. G. H. Payne (176) was proposed as a rejoining member. It was understood that at the next meeting in October Bro. F. H. Godsell, J.W., will be elected as the Steward to represent this lodge at the festival of the Royal Masonic Benevolent Institution, to be held next January. Arrangements having been made to decide upon where the next meeting of the lodge will be held (in consequence of Bro. J. Hart being about to relinquish his position as the proprietor of this hotel), the lodge was closed for the season. Then followed one of those superb first-class banquets for which Bro. J. Hart is so famous, served under his own superintendence, and followed by an elegant dessert. The wines were of the very finest brands, and every one seemed well pleased at the fare placed before them. Deep regrets were expressed that this should be their last meeting under the old hospitable roof, where so many pleasant evenings had been spent. The usual loyal and Masonic toasts were given and responded to. Warm eulogies were passed on the Secretary and Treasurer for the efficient manner both had performed their duties, and each responded in very happy and appropriate speeches. Bro. Dr. J. Barrington, P.P.G.S.W. Herts, responded for the visitors. Songs, recitations, and other amusements brought this enjoyable evening to a close. There were present besides those named (and many whose names we were unable to ascertain): Bros. W. G. Quhampton, F. Burghard, J. J. Wilkinson, W. Jones, E. Humphreys, &c. The visitors were Bros. E. Clark, P.P.G.D.C. Middlesex; W. Giles, P.P.G.S.D. Essex; G. H. Daw, P.M. 7; E. Martin, 23; F. Walters, P.M. 73; T. H. Perrin, S.W. 92; G. H. Payne, 176; F. Mitchell, P.M. 340; C. Marshall, 742; G. K. Leman, J.D. 890; C. F. Pearson, 890; P. C. Nixon, 957; A. Phillips, J.W. 1155, and others.

Lodge of Joppa, No. 188.—At the Albion Tavern, Aldersgate-street, on Monday, 5th inst., this old and flourishing lodge held its regular meeting. Bro. Maurice Alexander, W.M., opened the lodge, and there were present during the evening Bros. B. W. Aaron, I.P.M.; J.

Abrahams, H. M. Levy, L. Alexander, M. Van Diepenheimer, H. Harris, and L. Lyons, P.M.'s; Berkowith, S.W.; E. Hunt, J.W.; J. Elkan, Treas.; E. P. Albert, Hon. Sec.; O. Roberts, S.D.; C. Nathan, J.D.; S. Hickman, I.G.; Dobson, D.C.; J. Goldsmid, Steward; E. P. Van Noorden, Organist; and the usual large attendance of members. Amongst the numerous visitors were Bros. A. L. Emanuel, P.P.G.J.D. Hants; J. Harvey, W.M. 957; Webb, J.D. 11; J. G. Shearman, 28; B. Rotchild, late 188; L. H. Beck, 185; M. H. Benjamin, 416; J. Freeman, 1287, and others. The work done (after the minutes were confirmed) was raising Bro. C. Hyman to the third, passing Bros. Morris and Frank to the second, and initiating Messrs Gregory and Nathan into the first degree. The lodge was then called off. Bro. Jennings, the manager, provided a *recherche* banquet served under the superintendence of Bro. Keeping, which gave universal satisfaction. The usual toasts were given. When resumed, after refreshment, several propositions were made, and the lodge was duly closed until next October. Bro. E. P. Van Noorden, Organist, carried out the musical arrangements in an able manner. He sang some buffo songs, and Miss Eldon sang her songs in the usual delightful manner so pleasing to all.

Finbury Lodge, No. 861.—The regular meeting of this lodge was held on Friday, May 26th, at the Jolly Anglers, Bath-street, St. Luke's. Bro. Nicholls, W.M., opened the lodge. The minutes of the previous meeting were read, and after some discussion, confirmed. The business done was raising Bro. Farrell by Bro. Mackey, P.M. and W.M.-elect, and installing Bro. Mackey as W.M., which ceremony was admirably performed by Bro. A. Day, P.M., Treas. The newly-installed W.M. then appointed as his officers Bros. Stokes, S.W.; Meanwell, J.W.; A. Day, P.M., Treas.; T. E. Purday, P.M. Sec.; Odell, S.D.; Thomas, J.D.; Legg, I.G.; Groom, Steward; Lowles, A.S.; J. Owens, D.C.; C. J. Speight, P.M., Tyler. The retiring Master, Bro. Nicholls, was presented with a handsome silver cup, in place of the ordinary Past Master's jewel. The lodge was closed, and banquet followed. A large number of visitors were present.

Lodge of Asaph No. 1319.—This popular lodge held its usual monthly meeting at Freemasons' Hall on Monday, 5th inst. Present: Bros. E. S. Jones, P.M., W.M.; Charles Coote, P.M., S.W.; J. M. Chamberlin, P.M., J.W.; James Weaver, P.M. 862, P.G.O. Middlesex, S.D.; Charles Coote, jun., Treasurer; W. A. Tinney, D.C.; C. J. Jekyll, I.G.; T. A. Adams, P.G.P.; H. J. Tinney, J. Egerton, J. Baker, W. H. Weston, J. Horton, C. H. Wright, W. Graves, W. Castell, J. Strachan, L. Silberberg, H. J. Snyders. Visitors: Bro. M. W. Marry, Star of Bethlehem, Chelsea, U.S.A.; G. C. Pritchard, 862; H. M. Horsec, 1896. The business consisted in initiating Messrs. G. A. Compton, Professor of Music, and W. H. Farnie, dramatic author; passing Bros. Graves, Castell, Horton, and Wright; and raising Bro. Silberberg to the sublime degree of M.M. Bro. James Weaver's musical and vocal Masonic services added much to the solemnity of the respective degrees so excellently worked in this lodge. The lodge then voted the requisite sum of money to become Governors of the Royal Masonic Benevolent Institution. This young lodge is setting an example which ought to be observed in every lodge. Although only seven months old, it is clear of debt, Life Governors of the two charities, and has over £60 in hand to pay their Grand Lodge dues when they become due. Mr. Reynolds, Professor of Music, was proposed for initiation.

PROVINCIAL.

BERKELEY.—*Royal Lodge of Faith and Friendship, No. 270.*—This old-established lodge held its last meeting for the season at the Berkeley Arms Hotel, Berkeley, on Monday, the 5th inst. The lodge was opened in due form by Bro. Charles Partridge, P.M., who was supported by Bros. William Pinnell, S.W.; Samuel Davis, J.W.; Daniel Besley, S.D.; John Neale, J.D.; John Gamble, I.G.; Joseph Merrett, Tyler; Octavius Long, P.M.; John Carey, James T. Handy, W. Smith, T. Morse, W. Sinderby, James Oliver, E. Long, E. Rogers, Lieut. Boxsome, &c. The minutes of the last meeting having been read and unanimously agreed to, the business of the evening was to raise Bro. E. Rogers to the sublime degree of M.M., after which, the lodge having been closed in harmony, the brethren adjourned to another room, and sat down to an ample repast, and a happy evening was spent.

LEICESTER.—*St. John's Lodge, No. 279.*—The last regular monthly meeting of this lodge before the summer recess was held at the Freemasons' Hall, on Wednesday, the 7th inst., when, in addition to the W.M., Bro. C. Stretton, P.P.G.R., there were present Bros. Kelly, P.M. and R.W.P.G.M.; L. A. Clarke, P.M. and P.P.G.S.W.; W. Weare, P.M. and Treas.; Crow, S.W.; Dr. Pearce, J.W.; Widdowson, Sec.; J. Wright Smith, J.D.; Halford, I.G.; Bembridge, Tyler; M'Allister, Worthington, Edwards, Tarratt, Donisthorpe, Blankley, Cleaver, Beeton, Statham, and Kirby. Visitors: Bros. Buzzard, W.M.; Toller, P.M.; W. Beaumont Smith, P.M.; Sculthorpe, S.W.; Partridge, S.D.; Dr. Clifton, Whitaker, and Parsons, of No. 523. After the transaction of some preliminary business, Bro. Charles J. Worthington, having been duly examined, was passed a Fellow Craft, after which, Mr. Thomas Henry Kirby, M.R.C.S., was initiated into our mysteries, the ceremonies being performed by the P.G.M., and the working tools being explained by Bro. Toller. At the last meeting Bro. Wm. Pettifor, an old and highly-respected Past Master of the lodge, had a vote of thanks accorded to him for his past services, and he was nominated an honorary member, the ballot being on the list of business for this meeting. His death having, however, occurred in the previous week, the W.M. announced the fact to the lodge in appropriate terms of regret. The Prov. G.M., after alluding in high

terms of eulogy to the zeal of the late Bro. Pettifor as a Mason and his character as a man, proposed a resolution expressive of the deep regret of the brethren at the decease of one, who, as a P.M. of the lodge, a P.Z. of the chapter, a P.P.G.S.W. of the province, &c., &c., during more than a quarter of a century had rendered valuable services to Masonry in the province in general, and to this lodge in particular; whilst his quick, unobtrusive manners, his obliging disposition, his strict integrity of character, and his other sterling good qualities in all the relations of life, had gained for him the respect and esteem of all with whom he was associated. The resolution concluded with an expression of sympathy with the widow and youthful family of the departed brother in their bereavement. This was seconded by Bro. Clarke, P.M., and supported by the W.M., and also by the W.M. of the John of Gaunt Lodge, who stated that Bro. Pettifor was no less esteemed, and his loss would be no less deplored by the brethren of that lodge than by those of St. John's Lodge. The resolution was carried unanimously, and a copy of it ordered to be signed by the principal officers of the lodge and to be transmitted to Mrs. Pettifor. The W.M. having proposed his son for initiation at the next regular meeting in October, which would occur on the day after the candidate's coming of age, the lodge was closed, and the brethren adjourned to refreshment.

ROYAL ARCH.

METROPOLITAN.

Canonbury Chapter, No. 657.—The installation meeting of this prosperous chapter was held at the Masons' Arms Tavern, Masons'-avenue, City, on Thursday, the 26th ult. Comps. S. May, M.E.Z., J. Tanner, H., F. Cox, J., and other installed principals opened the chapter, and there were also present Comps. Webb, W. Ough, I. G. Chancellor, B. P. Todd, W. Watson, P.Z.'s, and others. The minutes of the previous meeting having been read and confirmed, Comp. Watson took the chair and in his usual correct manner installed Comps. J. Tanner as M.E.Z.; J. Cox, H.; and H. Carey, J. The other officers appointed and invested were Comps. May, Treas.; W. Ough, S.E.; Dr. Ringrose, P.S.; Lerad, 1st A.S.; Hull, 2nd A.S. The newly-installed M.E.Z. then, in the name of the chapter and in a feeling speech, presented the retiring Principal with a valuable P.Z. jewel, as a slight recognition of his services to the chapter during his year of office. Some candidates for exaltation having been proposed, and the formal business disposed of, the chapter was duly closed. A superior banquet was served under the personal superintendance of Comp. Gosden, which gave general satisfaction. The M.E.Z., in neat and appropriate speeches, gave the usual loyal and R.A. toasts. Comp. May, I.P.Z., proposed the health of the M.E.Z. in eloquent terms, and the toast was suitably responded to. The Janitor's toast brought a very pleasant evening to a close.

Rose of Denmark Chapter, No. 975.—The usual quarterly meeting of this chapter was held at the Star and Garter Hotel, Kew-bridge, on the 3rd inst., and amongst those present were Comps. G. Powell, M.E.H.; T. Price, J.; R. W. Little, P.Z., S.E.; A. A. Pendlebury, P.Z.; J. Brett, P.Z., G.D.C.; J. Terry, P.Z.; W. F. Smith, P.Z.; W. Dodd, S.N.; J. E. Walford, P.S.; W. Tinkler, A.S.; A. H. Longhurst, D.C.; T. H. P. Hartley, G. C. Banks, J. Newton, T. Sheppard, F. Ridley, C. Braid, W. H. Libbis, J. B. Poole, T. Shortland, E. Collins, D. A. Chudleigh, C. H. Gardner, F. W. Gardner, and several visitors, including Comps. W. Smead and J. Wright, P.Z.'s. The chapter having been opened and the minutes confirmed, Bros. Joseph E. Carpenter, Ph.D., P.M. 284 and 1196 (the well-known songwriter and editor of "Penny Readings"), and Arthur Porter, S.W. 1139, were introduced and exalted as R.A. Masons. Comp. Jesse Owens was accepted as an honorary member, and Comp. Price was installed as J. by Comp. Terry. The chapter was then closed, and a magnificent banquet was served, followed by dessert, when the usual toasts were given. Comp. Carpenter made a capital speech in responding for "The Newly-exalted Companions," and likewise Comp. Smead for "The Visitors." During the evening Comp. Carpenter sang several charming songs, accompanied on the piano-forte by the accomplished Organist, Comp. Chas. Braid, and a thoroughly enjoyable evening was spent by all present.

PROVINCIAL.

MELTON MOWBRAY.—*De Mowbray Chapter, No. 1130.*—The second anniversary of this flourishing chapter was held on the 1st inst. Comps. E. J. Orford, M.E.Z.; Newcome, as H. (in the unavoidable absence of Comp. Douglas); J. J. Fast, as J.; Rev. W. Langley, P.Z., Duncombe, Adcock, Johnson, Bugg, Selby, &c., &c. The minutes having been read and confirmed, the M.E.Z. proceeded to invest Comps. Duncombe as Scribe E.; Adcock, Treasurer; Johnson, Asst. Soj. The chapter was then closed, and the companions sat down to an excellent banquet provided by Comp. Selby. The usual toasts were given and responded to, and a most agreeable evening was spent.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

METROPOLITAN.

Premier Conclave of England.

The Quarterly Meeting of the Premier Conclave of England was held on Monday evening, the 5th inst., at the Freemasons' Tavern, Great Queen-street, and was numerously attended by the knights of the order. In the unavoidable absence of Sir Knight John Trickett, Intendant-General for Kent and M.P.S., Sir Knight Little, G. Recorder, occupied the throne, Sir Knt. Angelo J. Lewis,

M.A., G. Inspector of Regalia, being in his place as the Eminent V.E. Amongst those present were Colonel Burdett, J.P., Prov. G.M. for Middlesex; Sir Gilbert Campbell, Bart.; the Rev. T. F. T. Ravenshaw, P.G.C.; E. Hamilton Finney; H. Thompson, P.S., No. 18; and many others whose names we were unable to obtain.

The conclave having been opened in Imperial form, Bros. Scott and Wicks were introduced, and in a very able manner installed as knights-of the order by the acting M.P.S., Sir Knight Little.

The next business was the enthronement of the M.P.S.—elect, Sir Knight Angelo J. Lewis, for the ensuing year, which was done in due form.

Sir Knight Kenning was then invested as the E.V., after which the following officers were also invested:—Sir Kts. Boord, as S.G.; Andrew, J.G.; Little, Rec.; Moss, Prelate; Silliant, Prefect; Taylor, S.B.; the Rev. T.F. Ravenshaw, Orator; Parker, Organist; and Barrett, Herald. The M.P.S. said he should take it as a pledge by any one accepting office that they would punctually attend to their duties, or they had better stand aside and let others take office who would attend.

The conclave was then closed, and the Sir Knights adjourned to an excellent banquet.

At the conclusion of the repast, the M.P.S. gave the first toast, which was received in solemn silence and afterwards "The Queen and Christian Masonry," which was received with all honours and followed by the National Anthem, the solo parts by Sir Knight Marsh accompanied by Sir Knight Parker on the piano-forte.

The M.P.S. then rose and said that having done their duty to the sovereign of the country, they had a further duty to perform to the noble sovereign of their order, the Earl of Bective, who he might say without fear was the right man in the right place, who was most courteous to all, and who bore his honours in the Grand Senate with such dignity that he always kept himself strictly to the point, and kept others to the point also. A notice had appeared on the agenda of the Grand Lodge for Wednesday which was a very disagreeable one, and one calculated to lower the status of their order, but the Earl of Bective had given his guarantee that he would be in his place, and would support the order to which it was their high privilege to belong. He asked them with all cordiality to drink the health of the Right Hon. the Earl of Bective, M.I. Grand Sovereign. (The toast was enthusiastically responded to.)

The M.P.S. said the next toast was the M.E.G. Viceroy, Sir Frederick Williams, Bart., and the rest of the Grand Council," and he need hardly say how much of the prosperity of the order depended upon them. Since the order had been revived, more than sixty conclaves had been established, a fact which spoke more to the honour of the Grand Council than any words from him could convey. He would couple with the toast the name of the senior member present, Colonel Burdett, and with the health of the Intendants-General the name of Sir Gilbert Campbell.

Sir Knight Colonel Burdett said it was to him a great pleasure to have to return thanks for the kind manner in which the Sir Knights had received the toast of his health, and he could assure them that so long as he received their support the Grand Council would conduct the business, he hoped to their satisfaction and to their own credit. They were at present in troubled waters, but it only required a long pull, a strong pull, and a pull altogether to silence the opposition of certain parties who were jealous that this order stood so high in all parts of the world as it did at the present time. There were some outside who tried to swamp this order, but he doubted not that it would go on and prosper, and in a few years would stand higher than any other order in existence. It had been successful hitherto, and although they had difficulties in the outset, if they held together they would easily be overcome.

Sir Gilbert Campbell thanked them for the kind way in which they had received the toast of the Intendants-General, and after what Sir Knight Col. Burdett had said, he had only to thank them for the honour conferred upon them.

Sir Knight Little proposed "The health of the M.P.S.," and said they all knew that this conclave had existed for a great number of years, but within the last six years it had been revived, and during that time many gentlemen of eminence had presided over them. They had, however, one now equally so, for he had taken all the offices, and performed every duty, and he had no doubt in his present position he would perform his duty to the satisfaction of the conclave and with credit to the order. As a member of the Grand Senate, he had displayed great zeal and activity; his working had been excellent, and he had done all in his power to promote the prosperity of the order. Under his rule the conclave could not fail to be successful, and therefore most cordially did he propose his health. (Drink with all honours.)

The M.P.S. (Sir Knight Lewis) said he had to thank them for the kind expressions in which his health had been proposed, and for the manner in which it had been received, and he could assure them that he would do his best to deserve their approbation. He had a special admiration for Masonry, and particularly so for the Red Cross degree. There was none more beautiful than the Red Cross degree, and he would do his best so that its impressiveness should not be destroyed by any shortcomings on his part. In the autumn he sought rest, and should be hundreds of miles from Freemasons' Hall, but with that exception he should not be absent from a single meeting. He accepted the honour he had obtained, and should feel it to be his duty to do his best, to the utmost of his ability, to deserve the confidence they had reposed in him. (Loud cheers.)

The M.P.S. said the next toast he had to propose was a very pleasing one, as they had that night added two new members, and he gave them a hearty welcome into this chivalric order. He gave "The health of Sir Knights Scott and Wicks." (Cheers.)

Song, "The Red Cross," Sir Kt. Parker.
Sir Kts. Scott and Wicks severally returned thanks,

trusting they would be found dutiful knights, and would do all in their power to promote the prosperity of the order.

The M.P.S. said they were always pleased to see visitors amongst them, and gave the health of Sir Kts. Hamilton Finney, Sir Gilbert Campbell, and H. Thompson, who severally responded.

The M.P.Sov. next proposed "The Past Sovereigns of the Conclave," who had joined their order in its twilight, and long before it had come into the full blaze of day. They had, however, continued to labour for its prosperity, and they now had their reward. He coupled with the toast the name of Sir Knight R. Wentworth Little, G.R., who was always present to fill up any gap, leaving them nothing to desire, and nothing that he (the M.P.S.) could say would add lustre to his name. (Great cheering.)

Sir Kt. Little said he felt very thankful to the M.P.S. for the high compliments he had paid him in proposing the toast, and to the Sir Knights for the kindness with which they had received it. He must say that their order of the Red Cross had, in five or six years, taken very extraordinary strides; it was now disseminated throughout various parts of the world, and in the colonies it had attained a very proud position, for which they were greatly indebted to the Premier Conclave, which was distinguished for its zeal, devotion, and actual work. So great was the prestige of their order that the conclaves established in the United States were still willing to continue under the English rule, and to have their certificates signed by the Illustrious Grand Sovereign of England, and it could not fail to them to be most gratifying that a branch of Masons established at so great a distance from them were still glad to acknowledge the fountain and source of power. He was sure that they might look forward to a continuance of the same prosperity which they had hitherto enjoyed. He was at all times ready to render suit and service for the benefit of the order, and he returned his sincere thanks for the honour conferred upon him. (The worthy Sir Knight sat down amidst general cheering.)

The M.P.S. then proposed "The E.V.E. and the other officers," and was sure they would discharge their duties satisfactorily. However well the Sovereign might do his work, unless he was well supported by his officers it was useless.

Sir Kt. Geo. Kenning, E.V.E., said he felt deeply the responsible position in which he was placed, and felt that he should not be able to do the same justice to his high office as had been performed by his predecessor. However, he would do the best he could, and if he failed they must take the will for the deed. He thanked them for the kind manner in which they had drunk his health.

Sir Kts. Moss and Silliant also briefly returned thanks, and a very happy evening was brought to a close, which had been marked throughout by the true principles of Freemasonry.

PROVINCIAL.

JERSEY.—Concord Conclave, No. 8.—An assembly of this conclave was held on Thursday, the 1st of June, at the Masonic Temple. Owing to the departure from the island of Sir Kt. Michael Tracy, M.P.S., in consequence of his promotion in the army, Sir Kt. P. W. Benham, P.S., presided, being supported by his officers, as follows:—E. D. Le Conteur, V.E.; Ed. M. Lott, H.P.; J. W. Buesnel, S.G.; Jos. Gregg, J.G.; A. Schmitt, P.S., Rec.; Ph. Binch, P.; A. Bullion, II.; J. Blampied, Treas.; H. L. Manuel, S.B.; &c. The conclave having been opened in due form, the minutes of the last assembly were confirmed. The following candidates were reported eligible for installation, viz., Bros. Lieut. Ch. Ed. Trollope, R.A., 877; Ph. S. Le Cornu, C.E., 877; D. Le Geyt, 877; Jos. Pallot, J.D. 590; F. F. Amy, 590; and being in attendance, were admitted, received, constituted, and installed as Knights of the Order. After the usual business had been gone through, it was unanimously and by acclamation resolved: "That a letter be forwarded through the Recorder to Sir Kt. Comp. Michael Tracy, M.P.S., conveying their feelings of regret on account of his removal from the island, their warm thanks for the interest he has taken in the conclave since its formation, and their best wishes for his future success and prosperity." The conclave was closed in love and perfect harmony.

Liverpool Conclave, No. 55.—At a preliminary meeting of this conclave, held on the 12th inst., the following brethren were installed Knights of the Order:—Bros. J. R. Goepel, P.M. 155; J. B. Robinson, P.M. 1013; H. M. Molyneux, P.M. 241; S. Forrest, P.M. 241; W. Crane, P.M. 249; T. A. Lowe, P.M. 1013; T. Clark, P.M. 673; J. Wood, 1094; and J. Lloyd, 249. Under the able auspices of Sir Kts. Capt. G. Turner, M.P.S., and Dr. Kellet Smith, V., this conclave is sure to prove a great success, and will doubtless be the parent of others in Liverpool and its vicinity.

The *Musical Standard* hears that Mr. C. Hallé has been engaged to play at the Beethoven Festival to be held at Bonn in August.

GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 168, Regent-street, London, W. A Test on Loan sent gratis if required. **Caution.**—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

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Births, Marriages, and Deaths.

BIRTH.

GOSDEN.—On the 7th inst., the wife of Bro. C. Gosden, of Masons' Hall, Masons'-avenue, City, of a son.

DEATHS.

ARCEDECKNE.—On the 31st ultimo, Bro. Andrew Arcedeckne, of Glevring Hall, Suffolk, and Carlton Lodge, Marlbro' Hill, St. John's Wood, of St. Alban's Lodge, 29, P.G. Steward, aged 49.

BLANDIN.—On the 15th ult., aged 37 years, Bro. John Blandin, S.W. Royal Philanthropic Lodge, No. 405, Port of Spain, Trinidad, leaving a widow and two young children to deplore their loss.

PETTIFOR.—On the 28th ult., at Leicester, aged 51 years, Bro. William Pettifor, P.P.G.S.W. Leicestershire and Rutland.

Answers to Correspondents.

All communications for THE FREEMASON should be written legibly on one side of the paper only, and, if intended for insertion in the current number, must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

R. M.—We regret being unable to assist you, but it is not consonant with our ideas to recommend particular professional men.

VERBUM SAP.—We cannot think of publishing anything from "Perry's List" respecting brother Masons, however unworthy.

"V. E.," "A Lover of Fair Play," "A Good Templar," and others are thanked for their communications respecting Sir P. Colquhoun's absurd notice, but really his abortive attempt to raise a Masonic storm in a teapot is so ridiculous, that we cannot allow it to be discussed as a serious matter.

A YOUNG ROYAL ARCH.—We know of no such work. Comp. James Brett is the Preceptor of the Royal Arch Chapter of Improvement, at Freemasons' Hall, and under his tuition, if you could spare time to visit the metropolis, you would soon acquire the necessary proficiency in the lectures.

The Freemason,

SATURDAY, JUNE 17, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

THE DEVELOPMENT OF SPECULATIVE MASONRY.

IT is now generally conceded, even by the most enthusiastic members of the Craft,

that the speculative science of our day bears the same relation to the Freemasonry of old that the giant oak bears to the pigmy acorn. For, whether we consider it as a lofty code of morality, or merely as a bond of union, most assuredly the symbolism of our Order has been the growth of time; and it is even yet receiving, through the sage researches of learned brethren, additional interpretations of wisdom, strength, and beauty. The germ of modern Masonry was sown when men first gave proofs of that gregarious instinct which impelled them to build cities, and to dwell together in amicable and social communion. Freemasonry and solitude are not akin—the poet's sigh for "a lodge in the vast wilderness" finds no response in the Masonic breast. The very word "brother" suggests companionship, and is incompatible with the solitary gloom of the hermit. Freemasonry is, therefore, a twin with that human fellowship, of which it has since become the purest and most practical exemplar. But even as the laws of society were imperfectly understood and upheld in those primitive ages, so were the coeval teachings of Freemasonry equally crude and inoperative. The dream of fraternity faded before the fierce glow of ambition and the lurid glare of war. Tradition, which preserves the memory of Tubal Cain as a mighty worker in metal, also places on melancholy record his grief for having fashioned the sword and spear as well as the implements of husbandry. The same hands that built the house for protection erected the fortress for annoyance or defence; and the lessons of order, and comfort, and happiness were forgotten in the thirst for power and fame. As time rolled on the passion of conquest spread—heroes, so-called, arose whose glory rests upon the disastrous triumphs they achieved. Blood flowed in torrents, and the will of one man—too frequently a tyrant—became the arbiter of life and death. But the work of Craft Masonry still went on, amid the turmoil and strife; obscured, but not destroyed. Nor can we doubt that the genius of architecture—revelling as it did in the creation of beautiful or stupendous forms—aided to a superlative degree the progress, while it directed the course, of enlightenment and civilisation. Every temple was a landmark of thought and a monument of reason. Intellect shone through every pillar and illuminated every dome. The perfection of such kingly Masonry became to all a hope and an inspiration. Men gazed upon the structures they had reared, and exulted in the grandeur of the conception to which they had given such immortal shape and substance. It is also evident that the peaceful labours of those ancient Craftsmen must have banded them together in enormous masses. The Pyramids alone attest this fact, and the mighty ruins of ancient Greece and Rome speak eloquently of the vast Masonic confederations of old. What do we infer from all this? In the first place, that a common task beget a common

sympathy, and that a common sympathy beget a common brotherhood. It may be said, and with great plausibility, that other classes of workmen were likewise called together in great numbers; but it must not be forgotten that the art of building was the centre upon which nearly all other useful trades depended. Without protection from the weather, the exquisite visions of the painter, and even the less delicate creations of the sculptor, must speedily have perished and decayed. Operative Masonry supplies this want; and as "Order is heaven's first law, and this confessed, it is, and must be, greater than the rest" of the handicrafts, however useful or ornamental. In the second place, the tools or implements made use of by working Masons are far more susceptible of a hidden significance—an occult symbolism—than those of any other art or trade. The square, level, and plumb-rule—their uses? Taken, both in an operative and speculative sense, the relationship is perfect, and the metaphorical connection complete. The pencil, the compasses, and, in other branches of Masonry, the mallet, the chisel, and the trowel, are apposite emblems of the highest moral truths, and forcibly inculcate the fulfilment of every social and religious duty. In this manner was built up, day by day and year by year, the wondrous system now called Freemasonry. Through the various stages of architecture—amidst its proudest triumphs, graven in stone as everlasting memorials of the will and power of man—we can trace the operative leading to the speculative, the material to the immaterial and sublime. Not merely in the *chef d'œuvres* of ancient art, in the arches of the Colosseum or the high-domed temples of Greece, but in the mediæval cathedrals—the modern palaces and pavilions which gem many European lands. We have no need to look for a mysterious origin in the occult ceremonies of the Persian Magi or Pagan Cabiri.

The builder's science is ours, and if we no longer erect earthly temples, we are taught by the symbolism of the royal art to raise a spiritual structure, strong in good works and fashioned after the model of a perfect man. In short, we must realise the splendid imagery of our great Masonic poet, Bro. Augustine Duganne:

"When the pillars of strength in our porch shall abide
With the lilies of beauty above,
And the veil of the Presence, encompassing wide,
Overshadow the Ark of our Love;
And the peace of the blessed Shekinah
Enfold, like the wings of a dove!"

Vain disquisitions upon the antiquity of the Craft are not to the purpose; it is *now*, and has ever been, to *some* extent at least, a school of morality and virtue. Let us profit by its lessons, and exemplify its real grandeur by deeds of charity and beneficence. The man who *acts* as a Mason is the only true one, whether he be an Entered Apprentice or a Grand Master; and this fact is daily impressed upon our minds by sorrowful experience. But the

symbolism of Masonry ever remains the same—a deathless code for man's instruction; a book of wisdom for all who choose to learn. Let us, therefore, ponder more and more its teachings, and illustrate its deep and mystic meaning; convinced that in the end we shall attain to such an exalted perception of truth as was rarely vouchsafed even to the seers of old.

The English Craft, and we may add the Craft throughout the world, will gladly learn that the M.W. Grand Master of England, the Earl de Grey and Ripon, K.G., has been raised to the rank of Marquis, in recognition of his eminent services as Lord High Commissioner during the recent negotiations at Washington. Without being undue panegyrists of his lordship, we may safely add that never was reward more worthily bestowed, for a better type of the true, hard-working, intellectual statesman of England could not be found. The only matter for regret with us is that the dear, familiar title of "De Grey" has not been retained by the Grand Master as his future appellation—the transition would then have been easy.

We are also pleased, indeed, to hear that Bro. Lord Tenterden becomes a Companion of the Bath. He ought to be made at least a K.C.B.

Reviews.

The "Westminster Papers" for June are to hand, and we have great pleasure in recommending this periodical to those of our readers—and we presume amongst the Fraternity their name is legion—who are fond of the noble game of chess. The problems are admirable, and highly instructive. The articles on Fossil Chess are unique, and well worth studying. We give this "Paper" our unqualified approbation, and wish the editor every success.

We have also received the following:—

Bailey's series of Practical Masonry, comprising "The W.M.'s Special Help;" "The Secretary's Special Help;" "The Senior Deacon's Special Help." Bailey, Chicago, Illinois.

"Piper on Poultry;" "Piper on Pigeons;" "Carving Made Easy." Groombridge, 5, Paternoster-row.

"The Cricket Calendar." Virtue and Co., Ivy-lane, Paternoster-row.

"Notes and Queries about Newcomen." By Bro. T. Lidstone.

"The River Plate;" "Emigration to the River Plate." Bates, Hendy and Co., 4, Old Jewry, E.C.

"Annual Report of the Royal Masonic Benevolent Institution."

These we reserve for future notice.

THE AMERICAN K.T. TOURISTS.

THE Knights Templar, from forty to sixty in number, are expected to arrive at Queenstown on the 12th instant, and Mr. John M. Cook will go to meet them, and conduct them through Ireland, and to Glasgow, where we expect to meet them, and from thence to accompany them through the best parts of Scotland. They are to be at Alton Towers, by request of the Earl of Shrewsbury, on the 4th of July, where they will celebrate their favourite anniversary of American Independence. They will then visit London, and, after a few days, then proceed to the Rhine, Italy, and Switzerland, all under personal arrangements.—Cook's Excursionist.

[We are glad to state that the Knights Templar arrived safely at Queenstown on Monday last, on board the Oceanic, having made the passage from New York in nine days, one of the most rapid on record.]

Multum in Parvo, or Masonic Notes and Queries.

THE RED CROSS OF CONSTANTINE.

Will Bro. "Lupus" favour one who appreciates his talents with an explanation of the terms "Old Masonic Red Cross Order" used in his contribution at page 345 of THE FREEMASON? The only Red Cross Orders with which I am acquainted are—

1. The Babylonish Pass or Red Cross of Babylon; given in Scotland by authority of the Grand R.A. Chapter, and also, I believe, at Rochdale.

2. The American Red Cross, which is somewhat similar to the above, and also modelled upon the 15th degree of the A. and A. Rite, called "Knight of the East or Sword."

3. The Red Cross of Constantine.

4. The Red Cross of Palestine, which is only another name for the old degree of "Knight of the Sepulchre," and used to distinguish them from the White Cross Knights of St. John or Malta.

To which or these Orders, or to what others, if any such existed, do Bro. "Lupus's" remarks apply? I may add, that I quite agree with Bro. "Lupus" in the belief that none of these Orders have any history apart from their connection with the Masonic Craft, and that the legends upon which their origin is based are now generally accepted by all thinking men for what they are worth, and no more. NEMO.

I deprecate as much as any man the introduction of "personalities" into discussions, whether they be Masonic or otherwise, but as Sir P. Colquhoun's notion of argument seems to be, like an auctioneer's hammer, on the "knock'em down" principle, I would ask by what authority he gave notice of a question, or ventured to present himself in Grand Lodge, he having, as I am credibly informed, lost his qualification as a P.M. years ago by having ceased to subscribe to a lodge? The conspicuous absence of his name from the lists of donors to our charities is also being made the subject of unfavourable comment.

A "REAL" MEMBER OF GRAND LODGE.

RECORDS OF OLD LODGES.

We shall be glad to hear from any brethren who possess, or have access to, lodge records before 1716, and which have hitherto been unpublished. It probable there are some such minutes extant which have not been made known. Only lately we have had extracts sent us of lodge meetings in A.D. 1714, which are most valuable and interesting.

W. JAMES HUGHAN.

BRO. HUGHAN ON "SYSTEM."

At page 356, Bro. Hughan observes: "It cannot be said that any 'system' is adopted by our Grand Lodge, . . . as there are practically two systems of work in London, and in the country their number is legion!" Now, I venture to assert that that is a mistake, for all the lodges above referred to, I have no reason to believe, do otherwise than work the same "system." The leading characteristics or "landmarks" of all are the same—there may be differences in detail, or modifications in the working out of the system, yet that does not show a difference in the system itself, that is only an example of *variety in unity*, e.g., a man is equally a man whether he be black or white, tall or short, thin or stout. So with our mediæval architects of the same period—although no two churches were exactly the same in detail, yet the "style" in which they worked was the same. Bro. Hughan must remember that local peculiarities are one thing, the "style" or "system," as such and as a whole, is another.

W. P. BUCHAN.

IS MASONRY A RELIGION? (p. 349.)

In connection with this subject, permit me to quote my own opinion as given elsewhere about nine months ago, viz. :—By religion we under-

stand the worship of God for the salvation of the soul of man; hence the manner or system in which a man worships God for that object is his religion. Freemasonry, however, not being a system by which God is worshipped for the salvation of the soul of the Freemason, but a system which, while acknowledging God as the Father of all, was formed as a "centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance," is not, therefore, a religion, but a philanthropic society. The objects of religion are spiritual, and point to the next world; the objects of Freemasonry are carnal, and point to this world. Or, if I may so express it, the great object of Freemasonry is peace on earth—the great object of religion is peace in heaven. May God, in His all-wise and omnipotent providence, order both to His glory and the good of mankind. W. P. BUCHAN.

Is a W.M. obliged to put a motion, duly seconded, to the vote of the lodge, if he, in his judgment, thinks it against the interest of the lodge? For instance, our by-laws have just been sanctioned, giving honorary members (of which I am one) all privileges, and now a brother moves for an alteration in the said by-laws, to prohibit them having any other privilege than voting for an initiate. Does my authority allow me to prevent this motion going to the vote? and should it have a retrospective effect on the by-laws already made?—AN HON. MEMBER.

[An honorary member has no status in a lodge.—Ed. F.]

Count Bielfeld, the friend of Frederick the Great, paid a visit to the Grand Lodge of England on the 19th March, 1741. At that time an intimate alliance existed between the English and German Masons—several Provincial Grand Lodges in Germany being held under the jurisdiction of England. VIATOR.

THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY (p. 345).

Regarding the antiquity of the Royal Order of Scotland, the member must have been very dull who could not observe many proofs in the bosom of the Order that take it further back than the date to which he ascribes it. The facts related to every one on his admission are, that "King Robert Bruce, immediately after the battle of Bannockburn, founded the Royal Order of Heredom of Kilwinning, reserving to himself and his successors on the throne of Scotland the office and title of Grand Master," and in all meetings of this Order a chair is still placed as for the sovereign, which no one else ever occupies, and which the sovereign, if present, would take by right as his own.

Perhaps "X. Y. Z." will say where he received the Order, and proofs satisfactory may be given after then.

AN EDINBURGH MEMBER OF THE ORDER.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The committee meeting of this Institution was held on Wednesday, the 14th instant, at Freemasons' Hall, Great Queen-street, Bro. John Hervey, V.P., in the chair. Others present: Bros. J. Smith, J. Brett, J. Rucker, B. Head, W. Young, S. May, E. J. Fraser, N. Wingfield, G. Bolton, H. W. Hemsworth, F. Walters, H. M. Levy, W. H. Farnfield, T. Cubitt, &c.

Bro. W. Farnfield, Secretary, read the list of names on the committee for the ensuing year. The minutes of meeting held on 10th May were also read and confirmed.

The deaths of the following annuitants were announced:—Bros. John Brown, of Huddersfield; and W. D. Hughes, P.M. 73, London; and Mrs E. Simmons, of Southsea.

The Finance Committee was then elected, and the report of the Surveyor read, after which a committee was formed to carry out the suggestions made by the Surveyor and medical officer, and report thereon to the General Committee.

The usual vote of thanks to the chairman closed the meeting.

Obituary.

W. BRO. WILLIAM PETTIFOR,
P.P.G.S.W. Leicestershire and Rutland.

We regret to have to record the decease, on the 28th ult., at his residence, Rusbin-terrace, Leicester, of the above-named brother, at the age of fifty-one. The lamented brother, who was esteemed and respected by all who knew him, was one of the oldest Past Masters and most zealous Masons in the province. Bro. Pettifor was initiated in St. John's Lodge, Leicester, in the year 1845, and at the end of the following year he was appointed Junior Warden. In 1848-9 he served the office of Master, and on retiring from the chair was presented with a P.M.'s jewel by unanimous vote of the lodge. He was appointed Steward in the Provincial Grand Lodge in 1846, Superintendent of Works in 1847, and Senior Grand Warden in 1848. Having been exalted in the Royal Arch Chapter of Fortitude, attached to the lodge, he was elected Principal Sojourner, the duties of which office he performed most efficiently (as he did all which he undertook), and having passed through the chairs of J. and H., in 1851 he was appointed M.E.Z., and in 1858, the Grand Superintendent, Earl Howe, appointed him Third Principal in the Provincial Grand Chapter. He was advanced as a Mark Master in the Newstead Lodge, at Nottingham, and was one of the founders of the Howe Lodge of Mark Masters, No. 21, at Leicester (now removed to Melton-Mowbray), in which he served the office of Warden in the years 1858 and 1859, and in the following year he was elected Master; and he had also held office in the Mark Grand Lodge of the province. He was a zealous Mason, and during his membership of more than a quarter of a century his services were always available in any capacity where required, either in lodge or chapter; and although more than once declining to preside over the lodge a second time as Master, on two occasions, in the year 1855 and 1862, he accepted the office of S.W. under other brethren. Bro. Pettifor was of the most quiet, unobtrusive manners, and his obliging disposition and strict integrity of character made him to be universally esteemed and respected. After an illness of many months, he gradually sank, and expired on the 28th ult., at a comparatively early age, leaving a widow and youthful family to mourn his loss.

At a meeting of St. John's Lodge, No. 279, on the 7th inst., a resolution expressive of the deep regret of the brethren at his decease, and of their sympathy with his widow and family was adopted, as reported in another part of our paper.

BRO. LEMUEL LYON.

The funeral of the late U.S. Consul at Yokohama, Bro. Lemuel Lyon, took place on Sunday afternoon, 9th April, at three o'clock. The desire of the deceased was that he should be buried with Masonic ceremonies, and his wish was respected by his family and the brethren of the Craft. As his remains are to be conveyed to the United States for final sepulchre, and a fortnight will elapse before the steamer leaves for San Francisco, it was arranged that the coffin should be taken to the Masonic Hall, and there the ceremonies ordinarily observed at the grave should take place, and that the body should then remain in custody of the brethren until the time for shipment.

About 3 p.m. a large concourse assembled

at the U.S. Consulate, including several of the consuls of other treaty powers, the personal friends of the deceased, and many of the residents. A preliminary prayer and address were offered by the Rev. Dr. Brown in the large room on the ground floor, in which the coffin had been placed, and then the mourners and visitors awaited the arrival of the Masonic Fraternity, who, having opened the lodge in due and ancient form, walked in procession to the house, and placing themselves around the coffin as directed, with the Worshipful Masters of the two lodges now working in Yokohama at the head of the coffin. The usual prayers and formalities appointed to be used at the house having been concluded, the procession formed again, and escorted the deceased, carried by seamen of the U.S. navy, to the hall, where the very impressive Masonic services were, as before, conducted by Bro. Rains, W.M. of the Yokohama Lodge, and Bro. Mitchell, W.M. of the O'Tentosama Lodge, assisted by the Past Masters, the officers and the brethren of both lodges, the public being admitted to that portion usually performed at the grave. This being done, the hall was cleared of all but Master Masons, and the lodge was closed. When all had retired, the widow and the immediate friends of the deceased visited the hall.

This is the first time a brother has been buried with full Masonic rites in Yokohama.—*Japan Gazette.*

Masonic Miscellanea.

BRO. the Rev. Charles Lee, Vicar of Holy Trinity, Haverstock Hill, has been elected to the perpetual curacy of Bilston, Staffordshire, after a severe contest, which resembled a political election.

THE Provincial Grand Master for Cumberland and Westmorland has appointed the Provincial Grand Festival to be held at Kendal, sometime in the latter end of September or beginning of October. The Right Rev. Dr. Magee, Lord Bishop of Peterborough, will be asked to preach on the occasion.

WE are requested to state that Master Masons, wishing to take the Mark and Royal Ark Mariners' Degrees, will be able to do so at a meeting at Freemasons' Tavern, Great Queen-street, W.C., on Wednesday, the 21st June, at five o'clock, at a fee of two guineas the two degrees—if they make application to Bro. M. A. Loewenstark, 1, Devereux-court, Temple, W.C., previously.

ON Friday evening, 23rd June, the Fifteen Sections will be worked in the Doric Lodge of Instruction, No. 933, by Bro. Cundick, W.M., and fifteen brethren of the United Pilgrim's Lodge of Instruction, to commence at seven o'clock p.m. This novel interchange of working the sections in one lodge by the brethren of another lodge is the result of an invitation by the "Doric" to the "Pilgrims," who have kindly and promptly accepted the same.

IT being deemed desirable to dispel an erroneous idea that members of the A. and A. Rite, or of the Order of the Temple, will in future be precluded from joining the Order of Constantine, we are requested to explain that the letter of Lord Lime-riek, which was read at the meeting of the Mark Grand Lodge on the 6th inst., referred solely to the treaty of alliance between the S.G.C. 33^d, the Mark Masters, and the Knights Templar, and not to the separate treaty with the Red Cross Order.

THE distinguished services rendered by Lord de Grey in connection with the Treaty of Washington will, we are glad to know, meet with suitable recognition. The country will learn with pleasure that his lordship is about to be raised to the rank of Marquis, under the title of Marquis of Ripon. This step will, we are sure, receive the approval of men of all parties, who will recognise the value of Lord de Grey's labours in the negotiations so happily completed, and the beneficial influence he has been enabled to exert in strengthening the bonds of amity between England and the United States. Lord Tenterden, who acted as Secretary to the English members of the Joint High Commission, will be made a civil C.B.—*Telegraph.*

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

HALLIWELL'S POEM ANALYSED. (To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I presume that many of your readers have heard of Halliwell's poem or Constitution, but that very few have taken the pains to study it. For the information of the majority, I intend to point out what the poem is, and what may be learned from it.

In 1838, Mr. J. O. Halliwell discovered in the British Museum a manuscript poem, written five hundred years ago. It consists of nearly 800 lines, and embodies a constitution, charges, and legends known to the Craft at that time. As this is undoubtedly the first book which treats of Masons and Masonry, we must try and learn from it what the brethren then knew of Masonry, and afterwards compare their Masonry with our own. The author begins after the following fashion:—"He who will both read and look, may find in an old book" (what old book?) of great lords and ladies whose progeny was so numerous that they were not able to maintain them; so they called a counsell together and advertised for advice, when a "grete clerky yclept Euclde" undertook to "organise the youngsters into a Fraternity, commanded them to call each other brother, and taught them "gemetry," which he called Masonry. From Egypt the Craft was introduced into England—not by Saint Alban, but in "good Kyng Adelstoun's day." The said king called an assembly of "dukys, erlys, barnes, knyghths, sqwyers," etc. Where or when the Parliament was held we are not informed. The word York occurs nowhere, nor are we sure that such titles as above given existed in the days of Adelstoun's or Athelstan's day. But, be that as it may, the king gave the Masons a charter, divided into fifteen articles, and as many points. Article 1st, headed "*Articulus primus*," commands honesty, faithfulness, &c.; 2nd enjoins the "Mayer" to attend at the assemblies; 3rd, 4th and 5th provides that an Apprentice must be of sound limb, no bondman, of "gentelle kynde," of "lawful blod," and must serve seven years. The law of "free-born" is attributed, in a later constitution, not to the history of Isaac and Ishmael, but to the noble blood of Euclide's pupils; and strange to say, later constitutions informs us also that those children of the Egyptian nobility were *born of other men's wives*. This last could not, however, have been known to good King Athelstan, for otherwise he would not have passed the law of lawful blood.

The fifteenth point ordains punishment for the disobedient. These were ordered the Craft to forsake, and if they would not do so, the sheriff was to put them in prison for trespass, take their goods and chattles to the king, and they were to remain in prison during the king's pleasure. Preston informs us that before the establishment of the G.L. of England, "Masons met together within a certain district with the consent of the Sheriff or chief magistrate of the place." This fifteenth point furnishes a key to the business of the sheriff at Masonic assemblies.

The 471st line, headed "*Alia ordinacio Artis gemetria*," provides for holding Masonic assemblies. Now, I imagine that 999 out of ever 1,000 of our American brethren would not mind betting a dollar that Saint John's Day was the day when Masons always met. Why? are we not nightly assured that the Saint Johns were eminent Masons, Grand Masters, and Grand Patrons? and do not our most profound St. John's Day orators almost swear that our ancient brethren, the Druids, used to hold their assemblies clothed in white aprons, &c., on the Baptist's Day? And yet, strange to say, our ancient brethren living in the days of Chaucer and Wicliff knew nothing about the Masonry of the Christian saints. The law provides that each year, or third year, an assembly should be held (not in York, but) "In every place wheresoever they would," and goes on to say, "Time and place must be ordained also." In short, no time of meeting was specified in the Constitution, but it was left to their discretion *when*, as well as *where*, they were to meet.

The 497th line, headed "*Ars quatuor coronatorum*," begins with an invocation to God: And "hys moder, Mary bright" that all the articles and points should be observed by the brotherhood, as did the four holy martyrs. These martyrs, who are elsewhere asserted to have been kings, are merely here mentioned as Masons and engravers of images. An emperor ordered them to make an image or idol; they being Christians, refused the job, and were therefore put to death. Next we are informed that the tower "Babyloyn" was seven miles high, so that in case of another flood the Babyloynians might ascend to the upper storey so as to be above high-water mark. King Nabogo-

donosor undertook to strengthen the tower, when "an engele smote him with divers speihe." After which we are brought back again to "Clerky Euclide," teaching his pupils the seven sciences, of which "gemetry" is the most important. The above indicates the germ of some of our laws as well as lectures. The rest of the poem is devoted to moral and religious advice. Its religion, however, was simply the Roman Catholic religion, viz., to go to church, to shrive, to sprinkle with holy water, etc. It also says, "Much more ye must wyten [know] then ye fynden hyr wryten." This, however, does not indicate any secrets or mysteries, but merely refers to piety, religion, etc.

It is evident from the whole poem that five hundred years ago our ancient brethren knew nothing of Saint Alban, of York Masonry, or of St. John's Masonry; but what is most startling, they actually knew nothing, with the exception of Nabogodonosor, of any other scriptural Grand Master—not even of King Solomon and the Hyrams. The inference, therefore, is, that those legends were a manufacture of a later date. I know that the mere omission of an event does not necessarily prove that the event was unknown because it was omitted. In this case, however, the omission of, for instance, of naming the Saints John or Solomon from the said poem proves that the writer did not know their connection with the Masonic brotherhood. For be it remembered that we have internal evidence that the author of the poem was a priest, who was a warm friend and eulogist of the Fraternity, who must have had access to the assemblies, as well as the manuscripts, of the brethren, and who must consequently have been in possession of all the legends then known or in vogue among the Masons. The composition of the poem must have cost considerable time, labour, patience, thought, and expense—all of which must have been done from no mercenary motives, but purely for the purpose of edifying the brethren. And how, then, can we reconcile an evident fact that a Catholic priest, whose aim must have been to exalt the importance of the Masonic Brotherhood, as well as his religion, should have devoted so much of his composition to the Egyptian children, to Euclide, the four martyrs, Nabogodonosor, Adclstouns, etc., and at the same time should have utterly ignored every Biblical Grand Master from Adam up or down?

I have also perused Matthew Cooke's Constitution. One in the *Freemasons' Magazine* (1794), one in *C. W. Moore's Magazine* (1843), one in the *Gentlemen's Magazine* (1815), and five of the same class of documents published by my esteemed friend Bro. Hughan. I shall not at present attempt to compare them, but must only state some of them, if they are not forgeries, indicate a secret amongst the Masons. There is a strong family resemblance between all, and yet the legends differ. It reminds us of the tune of "Yankee Doodle," with variations; and however the variations may be, "Yankee Doodle" is discovered to form the back-bone. They nearly all begin with an invocation, followed by legends, and ending with "so help you God and the holy contents of this book." Others have it "this scroll;" and still in another we have it "so help you God and your halydom." Here we can see the different modes of taking an oath. In old Catholic times the Bible was not used for administering an oath—the word halydom or holiness sufficed. Afterwards "the contents of this scroll" was introduced. This could not have had reference to the Bible. I have never heard that Christians, after the 15th century, had their Bibles written on scrolls. The word scroll therefore simply meant the Constitution; and last of all the Protestant fashion of swearing by a book was introduced.

And now let me venture another suggestion. Very few intelligent Masons now disagree that previous to 1717 the Masonic Brotherhood were in possession of more than one ceremony or degree. It now strikes me that, as nearly all the old parchment Constitutions preserved in your libraries or museums begin with an invocation, immediately followed by or with "Good brethren and fellows, our purpose is to tell you in what manner this Craft was began," and each winding up with an oath, that each and all of those parchment Constitutions must therefore have been especially written for the use of old lodges, and that they were designed for the double purpose of a constitution and of a ritual. These constitutions, in short, contain the gist of the mysteries revealed to the then candidates. When the authorities of the G.L. of England in 1720 or '22 called upon the old members of the Craft to bring forward their old documents for the purpose of having a constitution printed, the old bricklayers were naturally horrified at the idea of printing their legends, so they immediately destroyed their manuscripts. The probability, however, is, that the manuscripts that were then burnt were neither more nor less than similar constitutions to those above alluded to; and if any brother would take the trouble, and place all the constitutions preserved in rotation according to their seniority, he may at a glance discover the successive additions made to

our legendary stock from the 14th century to our own day.

One fact, however, must not be overlooked, viz., that in no constitution written previous to 1717 can I find mention made of observing St. John's Day, nor is the name of St. John anywhere alluded to.

Fraternally and respectfully yours,
JACOB NORTON.
Boston, U.S., May 25, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As is well known, one of the degrees in our Craft has especial reference to the "hidden mysteries of nature and science," and we are charged to "study such of the liberal arts and sciences as may lie within the compass of our attainment." More especially are members of our order interested in all matters which have reference to building and architecture. In the case which it is now desired to place before your readers, there is a union of the latter with science which cannot fail to be interesting to all who take delight in archæological pursuits. In many of our old towns, increased knowledge of the requisites for health and longevity, and many other causes, have led to the demolition of a large number of ancient buildings, some of which may perchance be connected with historical events or with the lives of great men of past ages, and it is very important that, while such relics are in existence, authentic records should be made and preserved, the compilation of which often brings out facts which are in danger of being lost. How much present labour, uncertainty, and expense, for instance, would have been saved had correct plans been preserved of King Solomon's Temple and the adjacent buildings, and thereby how much light might have been thrown on our Masonic traditions, by which they would have been confirmed or overthrown, and thus left no room for doubt or scepticism?

To the point, however. Dartmouth—several centuries ago a town of great commercial importance—has fallen into comparative insignificance; yet it boasts of the names of great men who have been connected with it, and of none more so than Newcomen, or Newcomin, whose fame as the inventor of the steam engine has been lost in that of Watt, its improver, for the machine of the former was effectively used to drain the mines in Cornwall long before the latter commenced his operations. Happily, Bro. Capt. Thomas Lidstone, P.M., P.Z., P.P.G.S.W. for Devon, a most worthy and skilful member of our Fraternity, while carrying on business as an architect and builder, imbued with the spirit of research as an operative as well as speculative Mason, being often called upon to pull down old edifices and to erect new ones, has for many years carefully stored up decorations in wood or stone, chimney-pieces, panellings, &c., with a view to their preservation and adaptation elsewhere. Some time ago he was directed to destroy the house in which Newcomen had resided, in order to open a thoroughfare and make way for modern improvements. Anxious to preserve an authentic memento of so great a man, he purchased an old house of the period, in a situation not likely to require removal, completely restored it in the proper style, and arranged one room with the internal fittings which he had taken from that occupied by Newcomen. His next course was to compile a small work, which was published in 1869 by Longman and Co. (price 3s.) under the title of "Some Account of the Residence of the Inventor of the Steam Engine," illustrated by woodcuts. This ran through several editions, and was very favourably noticed in the *Athenæum*, as "a remarkable book." The result has been much correspondence, further inquiry, and the issue, last month, of another work by the same author, published by Hotten, 74, Piccadilly, London (price 8d.), entitled "A few Notes and Queries about Newcomen; a drawing of his engine, his house, and something about his kettle, his monument, &c."

A copy of this interesting work will be placed in your hands, and it cannot be doubted that your reviewer will favourably commend it to the notice of your readers to such effect as to lead to its extensive perusal; further, it is to be hoped that some persons may be able to furnish Bro. Lidstone with the additional information which he seeks.

Yours fraternally,
H. H.
Totnes, June 6th, 1871.

WAS IT MANLY?

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Excuse me expressing my disgust at the paltry "motion" recorded at the beginning of page 363. In my eyes it breathes a strong feeling of jealousy, while the personal attack implied against the "subaltern" referred to is anything but manly. Further, allow me to inform the supporters of this motion that the foundation upon which the Constantinian Order referred to is based, is just as good, either in fact or in a historical point of view, as that of the

Temple, or any other Masonic pseudo-Knightly "Order." If this is the sort of warfare the "Knights Templar" of to-day engage in, the sooner they beat their swords into *door-scrapers* the better.

I am, fraternally yours,
AN ONLOOKER.

"FREEMASONRY AND ISRAELITISM."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In the middle of my letter at page 346, there is a small *lapsus penne*, or misprint, viz., in, "Since God has bestowed upon man the gift of reason, He surely expects that man will *do so*," the two last words should be *use it*; i.e., "He surely expects that man will use it." The references being to the distinction to be drawn between true faith and what is in reality only simple credulity.

I am, yours fraternally,
W. P. B.

MARK MASONRY.

CONSTITUTION OF THE PROV. GRAND MARK LODGE FOR MIDDLESEX AND SURREY.

In accordance with a summons issued by the Percy Lodge of Mark Masters, No. 114, a considerable number of brethren of the Order assembled in the Council Chamber in the Town Hall, at Guildford, on Friday, the 2nd inst., for the purpose of assisting at the constitution of the new province of Middlesex and Surrey, and the installation of Bro. Colonel Francis Burdett as Provincial Grand Master. The M.W.G. Mark Master, the Rev. George Raymond Portal, M.A., having expressed his intention to personally constitute the Provincial Grand Lodge, and to instal its first Grand Master, was supported by the V.W. Bros. James Stevens, G.J.O.; Thos. Meggy, P.G.M.O.; F. Binckes, G. Sec.; and W. Bros. S. Rosenthal, G.D.C.; R. Spencer, P.G.S.B.; C. Hammerton, G. Steward; the brethren of the Percy Lodge; and the following brethren from London lodges, viz., Bros. E. Cronin and J. Thomas, of the Macdonald Lodge, No. 104; F. Davidson, No. 7; G. Barlow, Bon Accord; and others, whose names we were unable to ascertain.

Apologies for non-attendance were received from the R.W. Bros. the Earl Percy, D.G.M.M.; the Earl of Limerick, G.S.W.; Colonel Adair, G.J.W.; Lord Eliot, P.G.W.; and Bros. Setna, Harrison, Charrington, Goodliff, F. M. Williams, and others of various lodges; and from Bro. Captain Burgess, Alfred Williams, Deane, Waterall, and others, of the Macdonald Lodge, No. 104.

The Percy Lodge having been duly opened, the M.W.G.M.M. proceeded to instal Bro. Col. Francis Burdett and F. Davison as Masters of lodges, and subsequently constituted the new province, installing in due form Bro. Col. Francis Burdett as R.W.P.G.M.M. for Middlesex and Surrey.

The new Provincial Grand Master then appointed and installed Bro. Frederic Davison as R.W.D.P.G.M.M., and the usual salutes were given to the newly-installed officers.

The Provincial Grand Master then appointed and subsequently invested his Grand Officers as follows:—

- | | |
|-------------------------|------------------|
| Bro. A. R. Greenfell... | G.S.W. |
| " Captain G. Barlow ... | G.J.W. |
| " W. E. Elkins ... | G.M.O. |
| " J. Nealds ... | G.J.O. |
| " Rev. L. O. Bigg ... | G. Chaplain. |
| " G. J. Smallpiece ... | G. Treasurer. |
| " C. Hammerton... | G. Secretary. |
| " W. Cookson ... | G.D.C. |
| " John Thomas ... | G. Sword-Bearer. |
| " J. W. M. Piggot ... | G. Recorder. |

In making these appointments, the R.W.P.G. Mark Master intimated that he had purposely left open some of the offices, in order to afford the opportunity to several lodges in the united province to recommend zealous members of the Order for appointment thereto, and it was to be distinctly understood that the acceptance of provincial office should not hinder promotion to office in Grand Lodge; but, on the contrary, the M.W. Grand Master would be disposed to give consideration to services in provincial

lodges in furtherance of preferment to Grand rank.

An appointment of Committee to prepare the by-laws and consider the fees to be paid, and some other routine business ensued, and after a cordial vote of thanks to the M.W. Grand Master for his personal attendance on the occasion, the Provincial Grand Lodge was closed, and subsequently also the Percy Lodge.

The brethren then repaired to the Angel Inn, where a plentiful banquet had been provided, and at which the usual loyal and Masonic toasts were duly honoured.

We augur great success for the new province, as the officers appointed are really zealous for Mark Masonry, and will doubtless see that the several lodges under their control are made perfect in their work. As an instance of the interest taken in the new province, we may note the fact that, amongst other London lodges represented, one, the Macdonald, No. 104, had its W.M. and six officers present, with their Tyler in attendance.

The Provincial Grand Master presided at the banquet, and left with the London brethren for return to town soon after nine o'clock.

INSTALLATION MEETING OF MACDONALD LODGE, No. 104.

This lodge met on Saturday last for the installation of its newly-elected W.M. at the Head-quarters 1st Surrey Rifles, Brunswick-road, Camberwell. It was numerously attended, and had among its many visitors some distinguished Masons. The Rev. John Huyshe, P.G.M. Devon; F. Davison, Dep. P.G.M. Middlesex and Surrey, the V.W. Bro. Elsich, Grand Warden for the District of the Punjab; Capt. Barlow, P.G. Warden; and the Rev. D. Shaboc, were of these; and the members of the lodge who were present were Bros. Jas. Stevens, P.G.J.O., W.M.; Eugene Cronin, G.S.D., S.W.; S. Rosenthal, P.G.D.C., J.W.; G. Waterall, A. Wolton, T. Meggy, P.G.M.O., P.M.; C. Hammerton, Grand Steward, Sec.; T. White, C. Fountain, G. Newman, E. H. Finney, E. H. Finney, jun., C. I. Dean, Alfred Williams, W. Worrell, and W. Newton. There were besides, Bros. G. Barlow, Bon Accord; A. Geraldin, J. Jonas, H. Massey, P.M. 22; John Strachan, 1319; and G. B. Porteous, 1216; and others.

The W.M., Bro. James Stevens, first advanced Bros. Porteous, Geraldin, Strachan, and Jonas; and having then read communications from Grand Lodge, next thanked the brethren for the assistance they had rendered him during his year of office, and afterwards presented a handsome P.M. jewel to Bro. T. Meggy, the first W.M. of this lodge. Bro. Meggy having acknowledged the gift, promised the lodge his future support, and Bro. James Stevens, having first read the dispensation from the M.W. G.M., proceeded with the ceremony of installing Bro. Cronin as Master. At its conclusion, the W.M. invested Bro. Stevens as I.P.M., and presented him with a P.M. jewel. The following brethren were afterwards selected to serve as officers of this lodge for the year:—Bros. S. Rosenthal, S.W.; C. Hammerton, J.W.; G. Waterall, M.O.; A. Wolton, S.O.; W. Worrell, J.O. and Organist; T. Meggy, P.M., Treasurer; Berridge, Registrar; Thomas W. White, S.D.; G. Newman, J.D.; Alfred Williams, I.G.; C. Fountain, D.C.; E. H. Finney, jun., Wine Steward; W. Newton, Steward; and Grant, Tyler. Bro. the Rev. G. H. Porteous was elected Chaplain to the lodge, and Bro. Meggy having delivered the final addresses,

The Rev. John Huyshe complimented the lodge on the efficiency of all its officers, and on the admirable manner in which Bro. Stevens had performed the ceremony of advancement. As the oldest Mark Mason in the lodge, and the oldest Provincial Grand Mark Master, it had of course been his lot to see workings of all descriptions, but he had never, during his career, witnessed better working than had taken place in this lodge, nor, indeed, had he seen it equalled.

The brethren then assisted the W.M. to close the lodge, and adjourned, when this ceremony was completed, to a choice little banquet, which was aided by the supply of some delicious wines, the gift of the newly-installed W.M. Grace was said by the Chaplain, and the usual toasts followed.

Bro. T. Meggy, P.G.M.O., P.M., in replying to the toast of the Grand Officers, remarked that Earl Percy, the Dep. Grand Master, was a most energetic Mark Mason, and whenever he was engaged on Masonic matters, made himself thoroughly master of the subject he took in hand. Whenever his lordship spoke in Grand Lodge, he was listened to with attention, and what he said was received with respect. So favourable an impression had he

created that when the time came for the present Grand Master to leave the chair the brethren of the Mark degree would no doubt supply his place by electing Earl Percy, and would feel that in doing so they were only performing an act of justice. Bro. Meggy added that the officers of Grand Lodge did their duty. It did not, perhaps, appear that they had much to do; but it was only by attention to the affairs of that body by the Grand Officers that everything went on so smoothly in it. While their services were appreciated, the Grand Officers felt that they had their reward, and they asked for no other.

Bro. James Stevens, P.G.J.O., I.P.M., proposed "The Provincial Grand Officers," and eulogised the enthusiasm of Bro. Huyshe, who came all the way from Devonshire much more frequently than would generally be believed; and of Bro. Davison, the Deputy Grand Master of a new province and likewise a Mason who was very energetic. The Macdonald Mark Lodge was composed of energetic Masons, and their labours were rewarded by grand office being conferred on many of its members. Their energy was shown by the presence of no less than nine of their members at the Moveable Grand Lodge at Leicester, and the Master, the I.P.M., the W.M.-elect, two Wardens, Secretary, and Tyler were at the constitution of the new province of Middlesex and Surrey at Guildford a few days ago. Being energetic themselves, they liked to receive energetic Masons, and when such visited them, their humble table was under a deep debt of gratitude to them, especially when, as was the case today, among them were to be found brethren who hailed from a distant clime. This evening had been a most successful one—one especially so, even among all the successful evenings that this lodge had had during the last two years—and he had felt very much gratified that the Prov. G. Master for Devonshire, his native county, had recognised the quality of the working he had witnessed.

Bro. Huyshe, Provincial Grand Master for Devon, in the course of a lengthy reply, after referring to the long time that he had been a Freemason—fifty years—asked whether any brother, however old a Mason he was, could say he regretted for one moment having become a Free and Accepted Mason. He did not; but he should have had cause for regret if he had not become one, for some of his dearest friends he owed to Masonry alone. Wherever he went, a brother held out "the right hand of fellowship." He again expressed himself pleased at the working of the lodge, and hailed with peculiar satisfaction the appointment that day of a Chaplain. The value of such an officer was very great, and he had no doubt the brethren would appreciate his services.

Bro. Davison, Deputy P.G.M. Middlesex and Surrey, also responded, expressing his pleasure at what he had seen and heard, and regretting the absence of Colonel Burdett, Prov. G.M., from such a treat, whom nothing but the most urgent circumstances, he was sure, would have kept away.

Bro. Elsich (District Grand Warden for the Punjab), who had been thirty years a Mason, and had during that time travelled in every part of the world, added his testimony to the superiority of this lodge. As he saw so many Grand Officers present, he would take the opportunity of laying before them for their consideration a hardship which he, in common with others in Her Majesty's service, laboured under. He was constantly being shifted from one station to another, and this necessitated his paying joining fees over and over again to new lodges. He thought that a remedy ought to be found for this evil, because it became a heavy tax, and many officers could not afford it.

Bro. the Rev. G. H. Porteous, Chaplain, replied for the newly-advanced brethren. He was convinced that there was a great deal of truth in the maxim, "Knowledge is power." Every fresh fact gained, every new discovery made, every opening perception of the mind, every new aspiration developed in the soul, was power. It was to that extent delight, pleasure, being. Although we were not operative Masons, we were in some sense practical ones, and our knowledge attached itself to certain sentiments, impulses, and common hopes that belonged to us as men. If to entertain the creed of a Mason, know its formularies, understand its doctrines, search and be able to learn something of its symbolism, meant nothing more than the theoretical acquisition of a knowledge of its creed, formularies, doctrines, symbolism, then we were less than men and less than brethren. The knowledge we acquired was essentially a humanising power, its groundwork charity; and if there was a philosophy at the back of our Masonic meetings, it was this—that our knowledge was to lead to practical consequences, to open-handed benevolence, to generous sympathies, to familiarity with the wants of the sick and the miserable, the poor and the forsaken in every way. It was to administer solace to those who were comfortless, homes to those who were houseless, and generosity to those whom Providence had cut off from kindness. As brethren, we ought to do a great deal on behalf of the Craft. Our Masonic art led to one sole object,

how far could we, in exchange for wit and wine, advance the interests of each other. It was not by preaching abstract doctrines, nor by enforcing ancient formularies, but by the genial intercourse of man with man, that the heart was opened to misery and suffering. As their Chaplain, he would preach good-will towards men, and strive to impress upon them the grand distinctive principle of Masonry, cordiality—cordiality, having its background in charity and its sentiment in festivity. (Cheers.)

Bros. Jonas and Strachan also responded.

Bro. James Stevens proposed "The W.M."

The W.M.: I thank you very much indeed for the kind and cordial way in which you have received me to-night; in fact, I think I am not egotistic when I say I expected nothing else, because I know how kindly you have behaved to me ever since I have belonged to the lodge. I really feel what a responsible position I am placed in, but more especially as I have seen what a very high position the Macdonald Lodges have held, both in Mark and Craft Masonry, ever since they were founded. I never go anywhere and mention the name of the Macdonald lodges, without being well received and the lodges well spoken of. I am consequently highly pleased to belong to both. I do not know how I shall fill this chair; I will, however, always try to do my best, and I am sure that what I fail in the Past Masters will help me in. At all events, you will know that if I fail my failing will not come from want of good-will. (Cheers.)

Bro. Meggy replied for the P.M.'s, and Bro. Blight (of Exeter) for the visitors. This latter brother expressed his gratification at the style of work in the Macdonald Lodge, and hoped he should see it introduced into the West of England.

Bro. Davison, Deputy Prov. G. Master Middlesex and Surrey, offered himself as Steward for this lodge at the Grand Mark Festival, and his offer was received with much cordiality.

Bro. S. Rosenthal responded for the Officers, and the meeting, which was a most delightful one from beginning to end, broke up.

CONSECRATION OF THE FURNESS LODGE, BARROW-IN-FURNESS.

The Supreme Grand Royal Arch Chapter of Scotland some time ago were pleased to grant a warrant for a Mark lodge to be held at Barrow, but owing to several unforeseen occurrences the consecration was postponed until Friday, the 9th instant.

The brethren duly met at the Royal Hotel, and the lodge was formally opened by the R.W.M.-designate, Bro. Relph, assisted by the future officers.

Amongst the visitors present were Bros. Thomas Entwisle, 18°, R.W. Prov. G.M.M. Lancashire; C. Fitzgerald Matier, 30°, D. Prov. G.M.M.; G. P. Brockbank, 30°, Prov. G.S.W.; and J. W. Taylor, Prov. G. Sec.

Two only of the candidates who had been approved of were able to attend, Bros. Cook and Lewes, P.M.'s, and on their introduction they were advanced to the degree of Mark Master by the P.G.M.M. The secrets, working tools, and congratulatory charge were given by the D.P.G.M.M.

The Prov. Grand Officers then retired, and a procession was formed—Bro. Dr. Allison, P.G.J.D.; Bro. Relph, P.G.J.O., bearing corn; Bro. Taylor, P.G. Sec., bearing wine; Bro. Brockbank, P.G. S.W., with the oil; and Bro. Matier, D.P.G.M.M., carrying the thurible and incense. The Provincial Grand Mark Lodge of Lancashire was then opened in due form by Bro. Thomas Entwisle, who immediately proceeded to the ceremony of consecration, which was gone through with the utmost solemnity and perfection of ritual by all engaged.

Bro. Entwisle then declared and proclaimed the Furness Lodge, No. 24, S.C., duly open, consecrated and dedicated.

The Prov. Grand Lodge was then closed, and the officers retired in regular order.

On their re-entry, the chair was taken by Bro. Matier, and Bros. Taylor and Brockbank presented Bro. Relph for the benefit of installation. The usual preliminaries having taken place, all brethren below the chair retired, and Bro. Relph was formally installed in the chair of Adoniram. On the return of the brethren, the newly-installed R.W.M. was proclaimed and saluted, and the following officers were invested by, and received the appropriate addresses from, Bro. Matier:—Bros. Dr. Allison, S.W.; T. Kendal, J.W.; T. Ormandy, M.O.; G. Cornfield, S.O.; J. Morris, J.O.; J. Fisher, Treas. (elected); Henry Bagot, Sec.; W. F. Cox, Conductor; J. Huartson, S.D.; T. McKnight, J.D.; R. F. Taylor, Organist; M. Haslem, Time-keeper; T. Gabbatt, Tyler (elected).

Bro. Matier then addressed the R.W.M., officers, and brethren in his most impressive manner, and concluded the ceremony of installation.

Heartly good wishes were given by the visitors, and the lodge was closed.

The brethren then proceeded to banquet, served by Bro. Brownrigg, of the Royal Hotel, who kindly assisted in the administration of the creature comforts. The usual loyal and Masonic toasts were

given from the chair and heartily responded to, and the brethren separated at an early hour, highly pleased with all they had seen and heard.

GIBRALTAR.—*Gibraltar Lodge, No. 43.*—The regular meeting of this lodge was held on the 25th ult. In addition to the election of several joining members, and the advancement of three brethren, the annual election of the W.M., Treasurer, and Tyler for the coming year had to be carried out. The ceremony of advancement was performed by the W.M., Bro. Webster, in his usual clear and impressive style. The elections then commenced, and after the usual scrutiny, Bro. Dalfour Cockburn was declared elected W.M. by 34 votes out of 37, and Bro. Trener, Treasurer, by an equally powerful majority. The W.M., Bro. Webster, in an eloquent speech then addressed a few complimentary words to the W.M.-elect, and congratulated the lodge on the prospective attainment of a W.M. who had already proved himself so competent in the management of other equally important Masonic charges. It is worthy of notice that the Gibraltar Mark Lodge is a firm supporter of the rule requiring candidates for the chair to be Masters or Past Masters of a Craft Lodge, and also to have served the office of Warden of a Mark Lodge. Notwithstanding the continually-floating population from which this lodge gathers its brethren, the great majority of the members being in the army, navy, or civil service, it has never yet had occasion to apply to Grand Lodge for a dispensation to break through this regulation, thoroughly competent and properly qualified brethren having at all times been forthcoming for election, and never at any time was the lodge more flourishing and vigorous than at present.

SCOTLAND.

GLASGOW.

COMPLIMENTARY SUPPER.

On Friday evening, the 9th inst., about thirty gentlemen, including those without as well as those within "the light," met in Thornton's Restaurant, Argyle-street, Glasgow, in compliment to Bro. John Davidson, I.P.M. of Lodge Commercial, Glasgow, No. 360, on the occasion of his relinquishing business on his own account to join the firm of Messrs. Duncan, Campbell and Son, wholesale stationers, &c., Glasgow. Bro. J. D. Porteous, R.W.M. Lodge Commercial, presided, Daniel Wilson, Esq., officiating as vice-chairman; and amongst those present were: Bros. James Wallace, P.G.J.D.; J. Brodie, P.M. Lodge Commercial; John Ure, Sec. Lodge Commercial; G. B. Adams, John Rattray, Henry Purnell, Capt. Gilchrist, C. H. Fox, and R. M'Kenzie. The non-members of the Craft included Messrs. William Gilchrist, John Young, William Rankin, James Kay, John Mann, Donnison, &c. After the customary loyal and patriotic toasts had been disposed of, the Chairman, in brief and felicitous terms, proposed the toast of the evening—"Health and prosperity to Mr. Davidson"—who, we may mention, has on three several occasions been elected Master of the Lodge Commercial since its consecration, just twenty years ago, in 1851. The toast having been honoured with enthusiasm, and acknowledged in fitting terms by the guest of the occasion, a few other toasts were given and responded to—especially that of "Ours," a geological club of Glasgow, of which Bro. Davidson has long been a distinguished member. Songs alternated with toasts, throughout a most agreeable evening.

By request, we add to our report of the presentation to Bro. Buchanan, last week, the speech made by Bro. M'Pherson in proposing "The Guests of the Evening":—

Ladies, gentlemen, and worthy chairman—
My rhyme will not be so long as a sermon;
To make it short and it condense
Will be my part and no pretence.
In looking round the hall, I am afraid
That I some grave mistake have made
In trying to speak on this grand occasion,
This the evening of your presentation
Given to him you may rely on—
P.M. Bro. John Buchanan.
Our proper motto and more proper plan
Was to acknowledge the merit of the worthy man;
His humble efforts followed one on the other,
He was, indeed, the Mason friend and brother,
And in the Craft was prompt and steady,
With liberal open-handedness was ever ready.
Faith, Hope, and Charity in triangular form
Did many of his actions kind adorn—
For that latent power he well did feel
Which did the goodness of his heart reveal.
Now, to the partner of his ample board
May love, peace, and truth all afford
That bliss of mind which is untold,
And in vigorous force be uncontrolled,
Then to their basket and to their store
May each good be real, and each better than before.
And as years fly by, and time doth glide,
Find them in comfort by their ain fireside,
Brethren, fill your glasses, let not a drop be lost,
While the health of the evening's guests we toast.
Their continued prosperity is our earnest desire,
Then give with due Masonic fire.

ANCIENT RUINS.

Ancient Egypt, Palestine, and the East—Religion, Literature, &c.

BY M. W. ALFRED, A.M., M.D.

CHAPTER II.

During the long reign of Rameses the Great, and preceding it, literature of a high order flourished in Egypt, and radiated throughout the vast dominions of that sovereign in Asia, as well as in Africa.

With the high state of military glory, there existed also evidences of immense intellectual development. Poetry of rich and exalted character was composed by *Pentel-our*, the friend and admirer of his sovereign. The books of Papyrus exhumed from the tombs attest the flourishing state of learning at the court of the Pharaohs before the Hebrews left the lands along the Nile for their Asiatic possessions.

Egypt had her "wise men, astrologers, and sooth-sayers," and her physicians had the greatest renown. The King had his officiating priests, who pronounced for him the words of *Ammon*; and from among the priests and college students were the ranks of the scribes supplied. These "wise men" withstood Moses, and performed some of the miracles which he performed. "They cast their rods upon the ground, and they became serpents." "They stretched their rods out over the river and pools, and the fish died." "They brought forth frogs, as Moses did." (See Exod. vii., viii.) Moses was thoroughly educated in all their learning. He was reared in a country which had carried art and industry to a very high pitch, and at a time when its literature shone with great brilliancy.

It is easy to recognise in the Egyptian texts the peculiar turn of verses which form the special character of the Hebrew poetry. The earliest sacred writers have directly borrowed from the priestly annalists certain expressions whose energy and beauty have long been admired, and it is no mean glory for the poet *Pentel-our*, and for the other men of letters assembled at the Court of Rameses Me Amoun, to have had a considerable share in the literary education of the Hebrew legislator. (Viscount E. de Rouge.)

The Pharaohs sustained about the same relation to the religious worship of Egypt that David and Solomon did many centuries afterwards in Palestine. The Supreme Being was known to the Egyptians by the appellation *Ammon*, which is only another name for Jupiter. The Hebrew word *Jehovah* evidently comes from Jupiter. Dr. Clark has clearly stated this. If we decline the Latin name Jupiter, we have in the ablative case *Jove*, Jupiter, Jovis, Jovem, Jove. Instead of one syllable, divide "Jove" into three, and we have *Ye-ov-ah*. Both Egyptians and Hebrews used a number of appellations for God, as every student knows.

The Egyptians acknowledged the operations of evil spirits as clearly as the Jews, long afterwards.

A *Stele*, or sepulchral monument, found among the ruins of a Theban temple, represents a sovereign from the borders of the Tigris sending a solemn retinue to Egypt, commissioned to loan an idol reputed to possess the power of exorcising evil spirits from those possessed by them. The daughter of this functionary was supposed to be possessed by such a spirit, and consequently a journey of three hundred leagues was but a trivial undertaking to consummate its expulsion or exorcism.

So we see that the opinion which ascribes bodily infirmities to the operation of malign spirits prevailed prior to the days of Moses. It still prevails among the tribes of central Africa, if not in enlightened America.

We transcribe at this place a translation from the *Stele* of the Temple of *Khons*, which relates to this opinion:—

"In the fifteenth year of his reign, when his Majesty was celebrating at Thebes, that capital and mistress of the nations, the grand panegyric of his father *Ammon*, the Sun, the distributor of thrones; behold the arrival of a messenger, bearing rich presents from the King of *Bowchten* for the Queen, was announced to his Majesty. On being admitted to the presence of Rameses, the envoy saluted his Majesty in these words: 'Glory to thee, O Sun of nine peoples! grant to us the breath of life.' Then prostrating himself, he added: 'The King, my master, sent me to thy holiness because of *Benten-ness*, the young sister of the Queen *Ra-Neferson*. A secret malady consumes her. Will thy holiness deign to send her one of those men who know all things?' The first person sent 'being placed in the presence of the spirit that beset the Princess; found himself its inferior, and dare not engage in contest with it.' A second physician was sent (*Khonsou-Pa-ar-Secher*), who exorcised the evil spirit, and 'Bentenness was instantly cured, and the spirit withdrew whither he saw fit.'

We have given but a small part of this account as found on the *Stele* of the Temple of *Khons*, but enough for a specimen of the whole.

This event was transmitted to this monument long before the Hebrews possessed the Land of Canaan. But this Princess was not the only person in high rank who thus suffered. *Hercules* was said to have been similarly affected; and hence Aristotle calls epilepsy *Morbus Herculeus*; and Hippocrates, who wrote his medical treatise about three centuries B.C., styles it *Morbus Sacer*—the disease caused by the gods. It was believed that God sent good and evil messengers, or angels, to perform His purposes of vengeance or of kindness. It is recorded in our sacred writings of King Saul "that an evil spirit from the Lord troubled him" (1 Sam., xvi.), which David drove away by his skilful performances upon the harp.

Also in the New Testament we find professional *exorcists*, or expellers of demons. "Then certain of the vagabond (wandering) Jews, *Exorcists*, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying: 'We abjure you by Jesus, whom Paul preaches. And there were seven sons of Sceva, a Jew, and chief of the priests which did so.'" (Acts xix.) Exorcism was the professional business of a large class of "traveling" Hebrew doctors. Christ asked the Jews "by what authority their sons cast out demons?" (Luke, xi.), showing conclusively this fact. The casting out or exorcising demons was not in dispute, but they falsely accused Christ of casting them out through "Beelzebub."

Josephus says of King Solomon: "God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he kept behind him the manner of using *exorcism*, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day, for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils, and when the man fell down immediately, he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin of water, and commanded the demon as he went out of the man to overturn it, and thereby to let the spectators know that he had left the man; and when this was done the skill and wisdom of Solomon was shown very manifestly, for which reason it is that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which the ring was endowed may not be unknown to any people under the sun; for this reason I say it is that we have proceeded to speak so largely of those matters." (Antiquities of the Jews, Book viii., ch. ii.) Fragments of these conjurations of Solomon may be found in *Fabricius*. (Cod. Pseudepigr. Vet. Test. p. 1054.)

Quoting again from the *Stele* of the Temple of *Khons*, it is asserted that the second prophet sent by Pharaoh, *Khonsou-Pa-ar-secher*, "On reaching the place where the Princess *Benten-rest* was, the spirit that beset her humiliated itself before him and said: 'Welcome to thee, mighty God, conqueror of those who rebel! I am thy slave; I shall be no hindrance to the purpose of thy journey, but shall return to the place whence I came.'

Every reader will see at once the antiquity of the opinions concerning the evil operation of these malign spirits. Whether they are substantial or not in the minutiae each must judge for himself—our duty is simply to present the facts.

The inscription on each long-buried *Stele*, the hieroglyphic tales of the *Papyrus*, and the still fresh mural paintings but so recently disinterred in Egypt, come to us like a voice from eternity. As before stated, I have examined one of these Papyri which lay for many centuries on the breast of an Egyptian mummy, probably from the time when Joseph's brethren appeared before him to purchase those sacks of corn to transport back to their home in Canaan.—*The Michigan Freemason.*

IN our account of the proceedings of the Mark Grand Lodge we inadvertently omitted to note the appointment of Bro. the Rev. N. Haycroft, D.D., an eminent Nonconformist minister of Leicester and a very distinguished Mason, to be Grand Chaplain. We ought also to have mentioned, as being present, Bro. the Rev. William Langley, P.M. 21 and D.P.G.M.M. of Leicestershire and Rutland.

The following stand over till next week:—"The Fair Sex and Adoptive Masonry;" "Festival of St. John the Baptist, Skiddaw;" Reports of Lodges 788, 869, 1222, 1224, 1250, 1309, 1310, 1331; Chapter 107; Conclave 41.

METROPOLITAN MASONIC MEETINGS

For the Week ending June 24, 1871.

MONDAY, JUNE 19.

Lodge 720, Panmure, Balham Hotel, Balham.
 ,, 901, City of London, Guildhall Coffee House, Gresham-street.
 ,, 1159, Marquis of Dalhousie, Freemasons' Hall.
 ,, 1201, Eclectic, Freemasons' Hall.
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, JUNE 20.

Board of General Purposes, Freemasons' Hall, at 3.
 Lodge 435, Salisbury, 71, Dean-street, Soho.
 Chap. 11, Enoch, Freemasons' Hall.
 ,, 167, St. John's, Radley's Hotel, Blackfriars.
 ,, 186, Industry, Freemasons' Hall.
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
 Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Cambervell, at 7.30.
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
 Ben Jonson Lodge of Instruction, Ben Jonson, Good-man's-yard, at 8.

WEDNESDAY, JUNE 21.

Lodge of Benevolence, Freemasons' Hall, at 6.
 Lodge 174, Sincerity, Guildhall Tavern, Gresham-street.
 ,, 700, Nelson, Masonic Hall, Woolwich.
 ,, 1150, Buckingham and Chandos, Freemasons' Hall.
 ,, 1320, Blackheath, Royal Standard, Blackheath.
 Chap. 10, Westminster & Keystone, Freemasons' Hall.
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, Preceptor.

THURSDAY, JUNE 22.

House Committee Girls' School, at 4.
 Lodge 34, Mount Moriah, Freemasons' Hall.
 ,, 60, Peace and Harmony, London Tav., Bishops-gate-street.
 ,, 65, Prosperity, Guildhall Coffee House, Gresham-street.
 ,, 858, South Middlesex, Beaufort House, Fulham.

Chap. 177, Domatic, Anderton's Hotel, Fleet-street.
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

FRIDAY, JUNE 23.

House Committee Boys' School.
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street; at 7.30; Bro. W. Watson, Preceptor.
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.

United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwch-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, JUNE 24.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
 South-Eastern Masonic Charitable Association, New Cross Branch.



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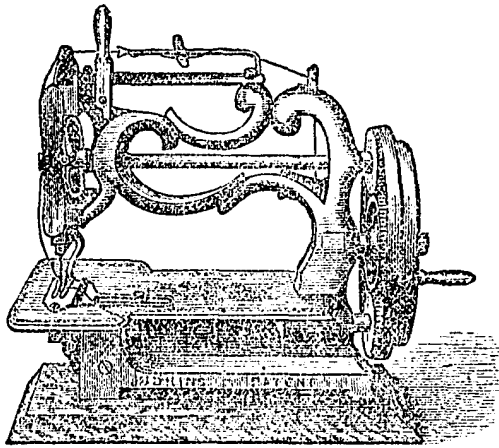
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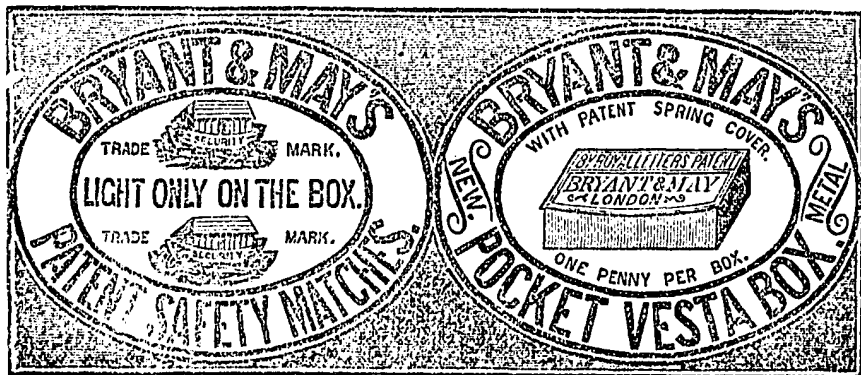
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